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ABSTRACT

This collection of works from the Fulbright-Hays Summer Seminar presents curriculum projects and cross cultural studies developed by the participants. The 18 works deal with Indonesia and the problems facing developing nations. Subjects include tradition, popular culture, change, and economic development and its impact on women. Indonesia is compared with nations in Africa, and with the United States in a project dealing with freedom of speech, censorship, and freedom of the press. Some of the works include reference bibliographies, maps, classroom handouts, and lesson plans. Many of the items included are materials and projects for teachers to use as a basis for a lesson plan or unit. A teacher workshop agenda provides all materials necessary to hand out to students, a list of goals for the program, and the agenda and program for a teacher workshop on Indonesia. Several units consist of syllabi for university courses and include required and reserve readings, videos, and course outlines. Research proposals also are included. Plans suitable for elementary or secondary school levels include materials covering geography, history, economics, anthropology, and government. Mass communication is discussed in several works. Because of the diverse nature of the population and cultures making up Indonesia, some of the projects deal with multiculturalism, unity in diversity, and problems relating to ethnic and religious differences. (DK)

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ED360211

"INDONESIA AND THE CHALLENGE OF DEVELOPMENT"
Summer 1991

FULBRIGHT-HAYS SUMMER SEMINARS ABROAD PROGRAM
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FULBRIGHT-HAYS SUMMER SEMINAR 1991

"INDONESIA AND THE CHALLENGE OF DEVELOPMENT"

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INDONESIA PROJECT REPORT

CHERYL ALLEN

WICHITA, KANSAS

TEACHER WORKSHOP

AGENDA(S)

WORKSHOP AGENDA AND OBJECTIVES FOR:

INDONESIA: UNITY IN DIVERSITY

OBJECTIVES:

1. PARTICIPANTS WILL BE ABLE TO IDENTIFY CURRENT POLITICAL, SOCIAL, ENVIRONMENTAL, ECONOMIC, AND DEVELOPMENTAL ISSUES FACING INDONESIA.

2. PARTICIPANTS WILL BE ABLE TO DESCRIBE AT LEAST TWO ETHNIC/CULTURAL GROUPS WITHIN INDONESIA.

3. PARTICIPANTS WILL BE ABLE TO DEVELOP TWO LESSONS ABOUT INDONESIA THAT CAN BE USED WITH THEIR CLASSROOMS.

4. PARTICIPANTS WILL BE ABLE TO DESCRIBE THE SIGNIFICANCE OF THE THEME "UNITY IN DIVERSITY".

WORKSHOP AGENDA

DAY I

9:00- REGISTRATION AND ORIENTATION

9:30-OVERVIEW OF OBJECTIVES AND PARTICIPANT EXPECTATIONS

10:00-INTRODUCTION TO INDONESIA-LECTURE AND SLIDE PRESENTATION

12:00-LUNCH

1:00-FOCUS ON THE FUTURE: ONE COUNTRY'S PERSPECTIVE (OVERVIEW OF ECONOMIC, EDUCATIONAL, AND POLITICAL ISSUES)

3:00-REVIEW OF THE DAY'S ACTIVITIES, ASSIGNMENTS, AND EXPECTATIONS FOR DAY II

WORKSHOP AGENDA

DAY II

9:000- RECAP, QUESTION AND ANSWER SESSION, REVIEW OF READING ASSIGNMENTS

9:30-ECONOMIC DEVELOPMENT: PROBLEMS, POSSIBILITIES, AND PROGRESS

12:00-LUNCH

1:00-TRANSFERRING KNOWLEDGE INTO CLASSROOM APPLICATION-USING THE CULTURE KIT

3:00-EVALUATION AND REVIEW OF THE WORKSHOP

INDONESIA

UNITY IN DIVERSITY

A CULTURE KIT
FOR STUDENTS

UNITY IN DIVERSITY

IF YOU ARE LIKE ME, YOU JUST DON'T HAVE MUCH TIME TO LOOK FOR THE INFORMATION ON INDONESIA THAT IS NEEDED TO SUPPLEMENT CLASSROOM TEXTBOOKS. THE FOLLOWING IS A COLLECTION OF MINI-NOTES AND ACTIVITIES THAT CAN BE USED WITH OR WITHOUT THE INDONESIA CULTURE KIT. EACH NOTE CARD IS NOT TO BE CONSIDERED A COMPLETE MONOGRAPH BUT RATHER A BRIEF OVERVIEW OF AN IMPORTANT INDONESIAN CONCEPT/TOPIC. IF YOU NEED ADDITIONAL OR MORE DETAILED INFORMATION, CONSULT THE LECTURE NOTES AND/OR PRIMARY-SOURCE DOCUMENTS SECTIONS OF THIS KIT.

CULTURE KIT-TO THE INSTRUCTOR

THIS KIT CONTAINS MATERIALS AND BACKGROUND INFORMATION WHICH SHOULD ENABLE YOU TO TEACH STUDENTS ABOUT INDONESIA. A GENERAL LIST OF ITS CONTENTS FOLLOWS. SHOULD YOU HAVE QUESTIONS OR NEED ASSISTANCE, PLEASE CONTACT CHERYL ALLEN AT THE ADMINISTRATIVE CENTER.

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3. THE INDONESIAN ENVIRONMENT-Paper, 1991
4. WORKING ON THE FRONTIERS OF EDUCATION FOR ALL IN ASIA-Paper, 1991
5. SOME RECOLLECTIONS OF THE EARLY DAYS OF THE INDONESIAN REVOLUTION-Paper, 1991
6. ARAMCO WORLD-"ON CULTURE'S LOOM"
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SLIDE PRESENTATION

SLIDE PRESENTATION

NARRATIVE

INDONESIA: UNITY IN DIVERSITY

WELCOME TO INDONESIA, A COUNTRY RICH IN CULTURE, GEOGRAPHY, AND PEOPLE.

INDONESIA IS THE WORLD'S LARGEST ARCHIPELAGO, EXTENDING 3,200 MILES FROM EAST TO WEST AND NEARLY 1,100 MILES NORTH TO SOUTH. THIS UNIQUE COUNTRY IS MADE UP OF 13,667 ISLANDS OF WHICH ONLY 6,000 ARE INHABITED.

THE LARGEST ISLAND IS KALIMANTAN (BORNEO). NEXT IN SIZE IS SUMATRA FOLLOWED BY IRIAN JAYA, SULAWESI AND JAVA.

INDONESIA'S CLIMATE IS TROPICAL, CONSISTING OF TWO MONSOONS: EAST MONSOON OR DRY SEASON WHICH LASTS FROM MAY TO SEPTEMBER AND WEST MONSOON WHICH IS THE RAINY SEASON AND LASTS FROM DECEMBER TO MARCH.

INDONESIA'S TROPICAL CLIMATE IS RESPONSIBLE FOR A WIDE VARIETY OF VEGETATION, PARTICULARLY WITHIN THE RAIN FORESTS. ROUGHLY TEN PERCENT OF ALL GLOBAL PLANT SPECIES CAN BE FOUND ON THE ISLANDS OF INDONESIA.

INDONESIA IS ALSO HOME TO A UNIQUE ARRAY OF ANIMALS: ELEPHANT, RHINO, BEAR, TIGER, PANTHER, PARROT, KANGAROO, MONKEY, SNAKE, AND ONE ANIMAL FOUND NO WHERE ELSE ON THIS EARTH, THE VARANUS KOMODOENSIS OR GIANT LIZARD.

INDONESIA IS NOT ONLY A LARGE COUNTRY IN TERMS OF PHYSICAL SIZE, IT IS ALSO THE FIFTH LARGEST COUNTRY IN POPULATION. OVER 180 MILLION PEOPLE LIVE IN INDONESIA TODAY AND IT IS EXPECTED THAT WITHIN THE NEXT FIFTEEN YEARS THE POPULATION WILL REACH 230 MILLION.

INDONESIA'S POPULATION IS ALSO UNIQUE SINCE NEARLY HALF OF ALL PEOPLE ARE UNDER THE AGE OF TWENTY.

ALTHOUGH THE PROJECTED LIFE SPAN IS LOWER THAN THAT OF THE UNITED STATES, IT IS INCREASING BECAUSE OF BETTER HEALTH CARE, CLEANER WATER, IMPROVED ENVIRONMENT, AND BETTER EDUCATION. DUE TO THESE FACTORS, AN INDONESIAN CAN NOW EXPECT TO LIVE TO ABOUT AGE 60.

INDONESIA IS A DEVELOPING COUNTRY AND BECAUSE OF THIS AND THE SIZE OF ITS POPULATION, JOBS, ESPECIALLY WELL-PAYING JOBS, ARE DIFFICULT TO FIND. IN 1990 THE AVERAGE PER CAPITA INCOME WAS ABOUT $500. TEACHERS AND OTHER CIVIL SERVANTS OFTEN EARN LESS THAN FIFTY DOLLARS PER MONTH, BUT WAGES FOR UNSKILLED WORKERS ARE MUCH LOWER. THEY MAY BE AS LOW AS 300 RUPIAH PER HOUR OR APPROXIMATELY $0.15.

THEREFORE, LUXURIES FOR MOST PEOPLE ARE RARE.

CHILDREN AS WELL AS ADULTS OFTEN WORK. IF you VISIT A LARGE CITY, YOU SEE STREET VENDORS, CIVIL SERVANTS, CABBIES, AMONG A MYRIAD OF OTHER SELF-EMPLOYED PEOPLE. IN RURAL AREAS YOU SEE PEOPLE PERFORMING A VARIETY OF AGRICULTURAL ACTIVITIES, SUCH AS PLANTING RICE, TENDING LIVESTOCK, AND HARVESTING CROPS AND RUBBER.

PERHAPS ONE OF INDONESIA'S GREATEST ECONOMIC ACCOMPLISHMENTS IS IN THE AGRICULTURAL SECTOR. TODAY INDONESIA IS SELF SUFFICIENT IN RICE PRODUCTION, BUT ONLY FIVE YEARS AGO (1985) IT WAS NOT AND RICE HAD TO BE IMPORTED FROM FOREIGN COUNTRIES IN ORDER TO FEED THE PEOPLE.

IN THE AREA OF EDUCATION INDONESIA HAS ALSO MADE SIGNIFICANT PROGRESS. LITERACY IS ESTIMATED TO BE NEARLY 70%, AND PRIMARY SCHOOLS ARE AVAILABLE IN MOST VILLAGES.

CLASSROOM INSTRUCTION MAY BE PRESENTED IN THE LOCAL DIALECT (ONE OF HUNDREDS, FOR THERE ARE 300 LOCAL DIALECTS IN IRIAN JAYA ALONE) AND BAHASA, THE NATIONAL LANGUAGE. BAHASA INDONESIA IS THE REQUIRED LANGUAGE AFTER PRIMARY GRADE THREE.

FEW STUDENTS COMPLETE SECONDARY SCHOOL, AND FEWER PASS ENTRANCE EXAMS FOR STATE UNIVERSITIES. LIKE STUDENTS IN OUR COUNTRY, GRADUATION DOES NOT AUTOMATICALLY GUARANTEE EMPLOYMENT.

MUCH OF INDONESIA'S POPULATION IS CONCENTRATED IN A FEW CITIES AND ISLANDS, PARTICULARLY JAVA AND BALI. IN ORDER TO EASE THE TENSIONS ASSOCIATED WITH LARGE, DENSELY POPULATED AREAS AND TO DEVELOP RURAL ONES, THE INDONESIAN GOVERNMENT HAS IMPLEMENTED A PROGRAM CALLED TRANSMIGRATION. THE DEPARTMENT OF TRANSMIGRATION SUPERVISES THE PROCESS OF MOVING FAMILIES FROM THE DENSELY POPULATED AREAS TO SPARSELY POPULATED RURAL AREAS SUCH AS IRIAN JAYA AND KALIMANTAN.

IN GENERAL, EACH TRANSMIGRANT FAMILY GETS 2.0 HECTORS OF LAND, OF WHICH 1/4 HECTOR IS TO BE USED FOR A HOUSE AND GARDEN AND 1 3/4 HECTOR FOR FARMING. EACH FAMILY ALSO OBTAINS FARMING EQUIPMENT AND TECHNICAL GUIDANCE ALONG WITH A FEW BASIC SUPPLIES SUCH AS RICE, SUGAR, SALT, COOKING OIL, KEROSENE, AND LAUNDRY SOAP.

IN ADDITION TO EDUCATIONAL, ENVIRONMENTAL, AND POPULATION CHALLENGES, INDONESIA MUST ALSO DEVELOP AN INFRASTRUCTURE. SUCH THINGS AS ADEQUATE ROADWAYS, POTABLE DRINKING WATER, AND RELIABLE ELECTRICAL AND COMMUNICATION LINES ARE ALL PRESSING PROBLEMS FOR PRESIDENT SOEHARTO AND HIS MINISTERS.

EVEN THOUGH INDONESIA'S ECONOMY "BOOMED" DURING THE SEVENTIES AND EARLY EIGHTIES WHEN OIL PRICES WERE UNUSUALLY HIGH, THIS COUNTRY HAS STILL EXPERIENCED AN AVERAGE GROWTH RATE OF 5%.

AGRICULTURE PLAYS AN IMPORTANT ROLE IN INDONESIA'S ECONOMY AND CONTRIBUTES NEARLY 24% TO GNP. MANUFACTURING IS SECOND IN LEVEL OF CONTRIBUTION AT18 1/2% FOLLOWED BY QUARRYING AT 12%.

IN ADDITION TO THE LARGE-SCALE INDUSTRIES FOUND IN THE MANUFACTURING AND AGRICULTURE SECTORS, SMALL-SCALE INDUSTRIES PLAY A VITAL ROLE IN THE ECONOMY. SUCH COTTAGE-TYPE CRAFTS AS BATIK, WOOD CARVING, BASKETRY, AND WEAVING ARE GROWING, AND NEARLY 5.5 MILLION PEOPLE RELY ON THESE TRADES FOR INCOME.

SINCE INDONESIA IS A RELATIVELY NEW COUNTRY, IT CONTINUES TO FACE THE CHALLENGES OF ECONOMIC DEVELOPMENT AND UNIFICATION OF HUNDREDS OF EHTNIC GROUPS RESIDING ON THOUSANDS OF ISLANDS . A MOTTO WHICH DESCRIBES PRESENT-DAY INDONESIA IS "UNITY IN DIVERSITY".

IT HAS ALSO BEEN THE JOB OF PRESIDENT SOEHARTO AND HIS MINISTERS TO DEAL WITH THREE REVOLUTIONS AT ONCE: AGRICULTURAL, INDUSTRIAL, AND TECHNOLOGICAL. A MONUMENTAL CHALLENGE FOR ANY COUNTRY.

ALTHOUGH INDONESIA FACES THESE AND OTHER SERIOUS PROBLEMS, IT IS FAST BECOMING ONE OF SOUTHEAST ASIA'S "LITTLE TIGERS". ITS VAST ARRAY OF RESOURCES, OF WHICH HUMAN CAPITAL MAY BE ITS GREATEST, MAY MAKE INDONESIA A GLOBAL LEADER IN THE NEXT CENTURY.

INDONESIA CULTURE KIT TEACHER EVALUATION

Please take a few minutes to respond to the following questions. Your input is essential to this project and efforts to continually up-grade its contents and format. Your assistance is sincerely appreciated.

Grade level___________ Course_____________ Date used_________

1. How did you use the material in the kit? What part/section was of most value? What was least helpful?

2. What were your students' reactions to the kit's contents and the lessons?

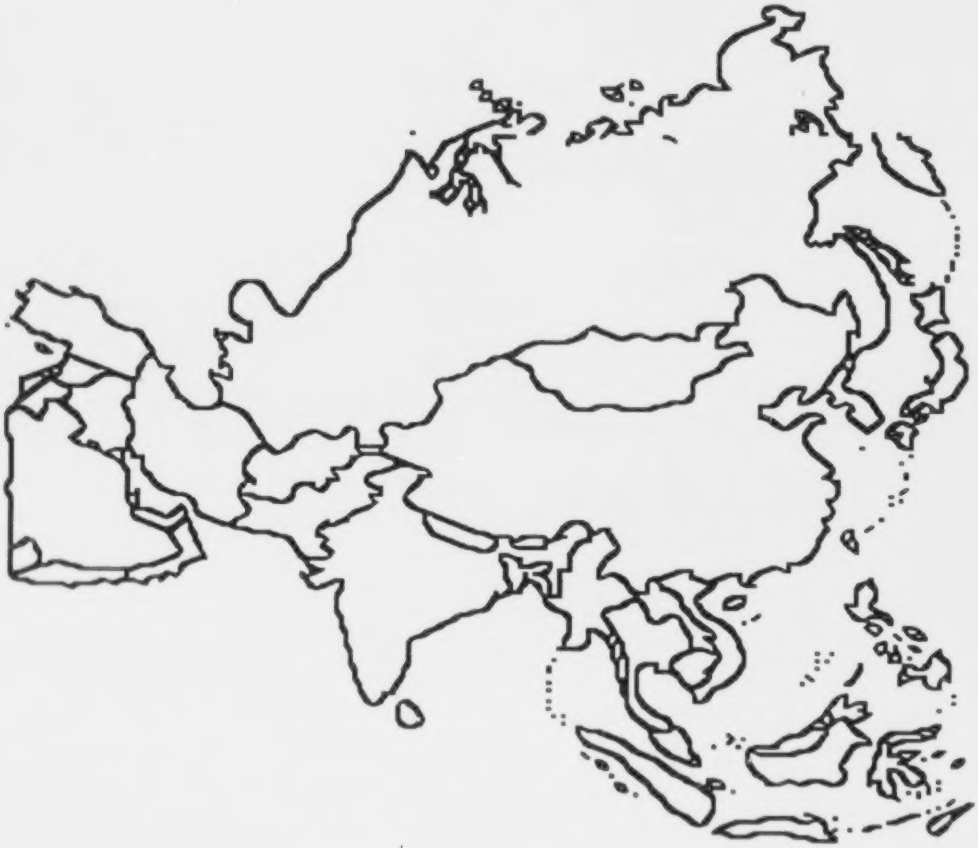
3. How could the kit be improved?

4. Are you interested in additional resources on Indonesia? If so, what would you like?

OVERHEAD

TRANSPARENCIES

INDONESIA
A COUNTRY IN ASIA



INDONESIA

Population: 180,000,000

Population Density: 262 per sq. mile

Average Annual Population Growth: 2.0%

Average Life Expectancy: 48+

Average Income Per Capita: $450

Gross National Product: $66.8 Billion+

MAJOR ISLANDS

-JAVA
-SUMATRA
-KALIMANTAN
-SULAWESI
-MAUKU ISLANDS
-IRIAN JAYA
-BALI
-NUSA TENGGARA ISLANDS

SUMATRA

SIZE OF CALIFORNIA
38 MILLION PEOPLE

RESOURCES: OIL, GAS, RUBBER, PALM OIL AND TOBACCO

ETHNIC GROUPS-15
-MUSLIM
-ACEHNESE
-BATAKS
-MINANGKABAU

BALI

BEST-KNOWN ISLAND OF INDONESIA

CALLED THE ISLANDS OF THE GODS

HINDU RELIGION (CALLED BALI-HINDU)

SIZE OF HAWAII
2.6 MILLION PEOPLE
RICE PRODUCER

ETHNIC GROUPS-
BALINESE

JAVA

CAPITAL CITY IS JAKARTA
9 MILLION PEOPLE IN THIS ONE CITY

TOTAL ISLAND POPULATION IS 115 MILLION
SIZE OF ENGLAND

RICE PRODUCERS
MANUFACTURING

ETHNIC GROUPS:
SUDANESE, MADURESE AND JAVANESE

LESSER SUDAS

CHAIN OF ISLANDS THAT STRETCH FROM BALI TO TIMOR
7 MILLION PEOPLE

POOR AND ARID REGION
AGRICULTURAL AREA

ETHNIC GROUPS:
TRADITIONAL ANIMISTIC CULTURES AND CHRISTIAN CULTURES

KALIMANTAN

INDONESIAN PORTION OF
BORNEO
9 MILLION PEOPLE

RESOURCES: OIL,
NATURAL GAS AND TRADING
SOME AGRICULTURE IN THE
INTERIOR

ETHNIC GROUPS: MALAYS,
CHINESE AND BUGIS
DAYAK PEOPLE ARE OF
THE INTERIOR

MOLUCCAS

1,000 ISLANDS
SPICE ISLANDS
POPULATION: 1.9 MILLION

SUBSISTENCE AGRICULTURE AND FISHING

ONCE THE WORLD'S SOLE SUPPLIER OF CLOVES, NUTMEG, AND MACE

ETHNIC GROUPS: 50+

SULAWESI

FORMERLY KNOWN AS CELEBES

SIZE OF ENGLAND
13 MILLION PEOPLE
AGRICULTURAL AREA

ETHNIC GROUPS: 35
THE TORAJA IN THE SOUTH ARE KNOWN FOR THEIR TRADITIONAL HOUSES AND UNIQUE FUNERALS
THE BUGIS ARE AMONG THE WORLD'S BEST SAILORS

IRIAN JAYA

WESTERN HALF OF NEW GUINEA
WORLD'S SECOND LARGEST ISLAND
SIZE OF SPAIN
COMPRISES 21% OF THE COUNTRY'S LAND MASS
1.6 MILLION PEOPLE

OIL, COPPER, AND GOLD ARE MAJOR RESOURCES
SUBSISTENCE AGRICULTURE IN THE HIGHLANDS
ETHNIC GROUPS: 100

CURRICULUM PROJECTS DEVELOPED FROM THE 1991 FULBRIGHT - HAYS SEMINAR ABROAD PROGRAM: INDONESIA AND THE CHALLENGE OF DEVELOPMENT

The 1991 summer seminar in Indonesia provided the opportunity to complete the following projects that will be incorporated in a variety of academic setting during the coming year and beyond. The structure of the summer seminar to Indonesia included academic lectures, talks with government officials as well as individuals representing the private sector, and visits to cultural and artistic sights These gave me a very integrated view of the impact of economic growth and its consequences in many aspects of the society. From these lectures and visits, I was able to develop the following curriculum pacckages for inclusion in both course lectures and/ or seminar settings for students and faculty.

a. Principles of Economics

In the section of this course devoted to economic growth and development, I have added a section using Indonesia as an example of the prospects and problems involved in economic development. This section includes :

1. Brief history of Indonesia
2. Geography, climate, resources
3. culture(s), religions, ethnic groups
4. economic planning process
5. population control efforts and results
6. results of economic growth; successes and challenges
7. Compare and contrast with India

b. Labor Economics (undergraduate)

In the section of the course that I devote to labor issues in developing economies, I have made the issues of labor surplus and the relationship between the formal and informal labor force part of the topic, using Indonesia as the case example. Many of the lectures that we received from economists and demographers at the University of Indonesia and Gadga Mata University provided both data and discussion for these issues, and this will give these topic real world insights to supplement the conceptual material in the text and readings

c. Faculty and Student Seminar

I will put on a School wide seminar for faculty and interested students covering the economy and development of Indonesia and the ASEAN region. This will be a continued part of our Schools effort to internationalize the perspectives of both the faculty and students. This presentation will serve partly to help orient the audience to the geography, culture, economic and political development and prospects of Indonesia and the region. This will be part of our International Day activities.

d. Summer Study Abroad Course

A course entitled **Indonesia: Tradition and Change In A Developing Country**, is being prepared for summer 1992, as a summer abroad study course. I will be the professor leading the travel, and will be assisted at some points in Indonesia by a colleague who was a Fulbright to Indonesia in 1989 - 90 and will be on a summer Fulbright in Indonesia. This course will be a travel overseas course, and will involve lectures and tours. The course has the full sponsorship of the University and the course description is included in the following section. The travel arrangements have been made, including air, (both internal and international), lodging and tuition expense. the advertisements for the course will be made public in November, for the May - June period, 1992. Much of the development material generated from the Fulbright summer Seminar will be the basis for the course, including the important cultural orientation. The central focus of the course is to expose the students to the development issues facing Indonesia in the context of its political, economic, cultural and religious environment. For most of the prospective students, this will be their first exposure to this area of the world, and the travel will bring a powerful reality to their intellectual analysis.

INDONESIA: TRADITION AND CHANGE IN A DEVELOPING COUNTRY

May 19 - June 14, 1992

SPONSORED BY

VIRGINIA COMMONWEALTH UNIVERSITY

DESCRIPTION

Indonesia: Tradition and Change in a Developing Country offers students an opportunity to examine issues related to urbanization and economic development while travelling through the Indonesian archipelago. This is an unique opportunity to study various aspects of modernization in one of Southeast Asia's most dynamic countries. The course will include meetings, lectures, and seminars with Indonesian academicians, professionals, and students dealing with the issues of modernization.

Preliminary orientation classes will survey the history, government, politics, culture, and economic development of Indonesia as well as provide essentials regarding the itinerary and arrangements of the tour. Prior readings will be required of all participants. No prerequisites required. A spirit of adventure is obligatory.

ITINERARY

Students will depart Richmond International Airport on May 19, 1992 to arrive in Indonesia on May 21, 1992. The program will end with a departure from Bali on June 14, 1991 to Richmond, Virginia.

The major islands and cities in Indonesia to be visited include:

Sumatra: Medan, Lake Toba, Padang, and Bukit Tinggi.

Java: Jakarta, Bogor (former colonial capital), Bandung, Yogakarta, Solo, and Borobudor Temple (8th c.).

Sulawesi. Ujung Pandang and Tanah Toraja.

Bali. Ubud, Sanur, Denpasar, Chandidasa, Klungkung, and Tenganan.

CREDIT

All **undergraduate and non-degree seeking students** will be enrolled in INT 398 Indonesia: Tradition and Change in a Developing Country. **Graduate students** will enroll in either USP 797 or ECO 621, depending upon their area of concentration. All graduate students will be required to prepare a research paper. Topics will be chosen in consultation with the instructors. All courses carry three academic credits.

LEADERSHIP

This study tour is co-directed by **Dr. Larry Beall** (Associate Professor, Dept. of Economics, and a former Fulbright Lecturer for 10 weeks in Indonesia in 1991) and **Dr. Christopher**

Silver (Associate Dean, School of Community and Public Affairs, and a Fulbright Senior Lecturer in Indonesia in 1989-90).

COST

$3,535* for those enrolling in INT 398 for undergraduate credit
$3,700* for those enrolling in USP 797 or ECO 621 for graduate credit

Cost includes:

- international air transportation: Richmond-Indonesia-Richmond
- all air transportation in Indonesia
- all ground transportation in Indonesia
- accommodations available in a twin-bedded room, with reduced rate for triple and a higher rate for single occupancy (add $442 for single; subtract $61 for a triple); all of the hotels are one or two star facilities
- most meals
- guided sightseeing, educational visits, museum entrance fees, meetings with Indonesian professors and professionals, cultural performances
- all excursions
- pre-travel orientations, including guidebook and select readings
- three VCU academic credits

*VCU reserves the right to make changes in program and cost as necessary.

PAYMENT SCHEDULE

by February 15, 1992	$ 500
by March 15, 1992	$1,000
by April 15, 1992	$1,000
by May 15, 1992	balance

Payment deadlines will be strictly enforced.

CANCELLATION POLICY

Prior to March 15, 1992	full refund except application fee
After March 15, 1992	recoverable costs
After April 15, 1992	no refund

All requests for refunds must be made in writing.

SPONSOR

This study program is sponsored by the School of Business, the School of Community and Public Affairs, and the Center for International Programs of the Division of Continuing Studies and Public Service.

APPLICATION

The non-refundable application fee is $25. This fee includes the International Student Identification Card, which covers sickness, accident, and emergency medical evacuation insurance as well as student discounts. Checks should be made payable to VCU.

The application deadline is March 15, 1992. Space is limited so please register early.

For further program information, please contact:

Dr. Larry G. Beall, Associate Professor
Department of Economics
1015 Floyd Ave.
Richmond, VA 23282-4000
(804) 367-1547

or

Dr. Christopher Silver, Associate Dean
School of Community and Public Affairs
919 W. Franklin St.
Richmond, VA 23284-2513
(804) 367-1282

For general information and applications, please contact:

The Center for International Programs
Division of Continuing Studies and Public Service
Virginia Commonwealth University
916 W. Franklin Street
Richmond, VA 23284-3043
(804) 367-8471

CURRICULUM UNIT FOR HIGH SCHOOL GOVERNMENT OR CIVIC CLASSES

requirement for the 1991
Summer Fulbright-Hayes Seminar in Indonesia

by Joyce H. Bol
Amherst High School
Amherst, New York 14226

FREEDOM OF SPEECH AND THE ROLE OF GOVERNMENT: A Comparative Study -USA vs. Indonesia

INTRODUCTION:

Americans often take for granted the concept of freedom of speech and expression as guaranteed to them by the first amendment of the Bill of Rights. As a teacher of seniors in high school, I often sense a blase attitude among my students towards the meaning of the first amendment and its uniqueness when compared to the dearth of rights and privileges citizens have in other countries such as the Republic of Indonesia. High school seniors also are frequently ignorant of the role of the American government in the lives of its citizens when compared to the more pervasive role of governments in countries like Indonesia.

As a teacher of high school seniors, I include a study of the First Amendment and the role of government in my semester Government classes. This is especially important in 1991 because we are celebrating the 200th anniversary of the Bill of Rights.

Students must complete a course entitled "Participation in Government" for graduation in New York State. This course includes a study of local, state and national government structures, public policy issues, the court systems at the local, state and national levels, and an analysis of the First, Second, Fourth and Fourteenth Amendments to the American Constitution.

BACKGROUND OF THIS CURRICULUM UNIT:

In the summer of 1991, I was the recipient of a Fulbright-Hays Fellowship in the Republic of Indonesia. This country, considered a developing nation, is making steady economic progress, but its political structure does not allow for much freedom of expression in the public domain.
Government, especially the head of government, President Suharto, exercises an important role over the social, economic and political life of the Indonesian people. This curriculum will deal with aspects of political control the government exercises with the question of citizen rights.

This curriculum unit focuses on the following questions:

> If the political and legal structure of a country does contain some mechanism like the First Amendment which is designed to protect the rights of the individual vis-a-vis the government, how pervasively can that government permeate the social and economic life of its citizens?

During my six-week stay, I was able to collect newspaper articles from the daily English newspaper called the Jakarta Post. Numerous lecturers from the major universities of Indonesia and representatives from the public and private sectors addressed our group on topics relating to freedom of speech, the press, and expression in general. The highlight of this was a visit to the office of Mr. Aristides Katoppos, senior editor of Suara Pembaruan whose newspaper was closed down for some time in the 1970's and in 1986 due to the printing of material undesirable to the government censors. He was quite frank in his presentation.

LEARNING OBJECTIVES:

This unit is very skill oriented, using the Cooperative Learning Appproach as much as possible.

1. analyze the First Amendment of the Bill of Rights
2. analyze political cartoons
3. analyze editorials
4. analyze news articles
5. hypothesize about social, political and economic conditions in the Republic of Indonesia
6. compare and contrast different societies: USA vs. the Republic of Indonesia

RECOMMENDED TIME ALLOTMENT:

Depending on the ability of the students, this unit could be completed in four to seven days.

SUGGESTED PROCEDURE FOR USING THIS CURRICULUM UNIT:

1. Give students the questionnaire for homework under Appendix A.
2. Divide the class into groups of three or four and have students discuss within each group the results of the homework assignment.
   Discuss with entire class. Give students a copy of the exact wording of the First Amendment and an interpretation of its meaning. (one class period)

3. For homework, have students find an editorial in an American newspaper, and complete the worksheet under Appendix "B". (Explain to students the difference between a news article and an editorial.)
4. In class, teacher can solicit from students the analyses of the various editorials. (one class period)
5. For homework, have students analyze the cartoons using the worksheet under Appendix "C" relating to some of the recent problems associated with the First Amendment.
6. In groups of three or four, have students share their analyses of the political cartoons, then discuss the cartoons with the entire class. (one class period)
7. Give students a copy of the interview with Aristides Katoppos and discuss the interview with the entire class. Focus on what can and cannot be printed in Indonesian newspapers. Have students speculate about the reasons for government control over the news.
8. For homework, have students read articles from Indonesian newspaper and complete worksheet under Appendix "E".
9. As a concluding activity, have students compare and contrast societies that enjoy freedom of speech and expression with those that do not. Use Appendix A as a basis. Allow one class class day for a free-flowing discussion.

APPENDIX A: FREEDOM OF SPEECH AND EXPRESSION

directions: Complete the following questions within your group.

1. What does the First Amendment mean to you as a citizen of the USA?

2. In general, do you think Americans have too much freedom of speech or too little? Explain.

3. Do you think freedom of expression is an essential political ingredient necessary for a democratic society? Explain fully.

4. Do you think freedom of expression is an essential ingredient for social and economic development in a particular society? Explain and give reasons for your answers.

5. Do you think freedom of expression is a basic human right? Explain.

6. Hypothesize about the power government would enjoy over society if freedom of expression was denied to its citizens.

7. Hypothesize about the power government would enjoy over economy if freedom of expression was denied to its citizens.

8. In your opinion, why would certain states, such as Indonesia, not allow freedom of speech and expression?

9. What does Thomas Jefferson mean by the following:

> I know no safe depository of the ultimate powers of the society but the people themselves; and if we think them not enlightened enough to exercise their control with a wholesome discretion, the remedy is not to take it from them, but to inform their discretion by education.

APPENDIX B: ANALYZING AMERICAN NEWS EDITORIALS

directions: complete the questions below based on an editorial of your choice.

1. Summarize the subject matter of the editorial.

2. What is the opinion of the writer concerning this subject?

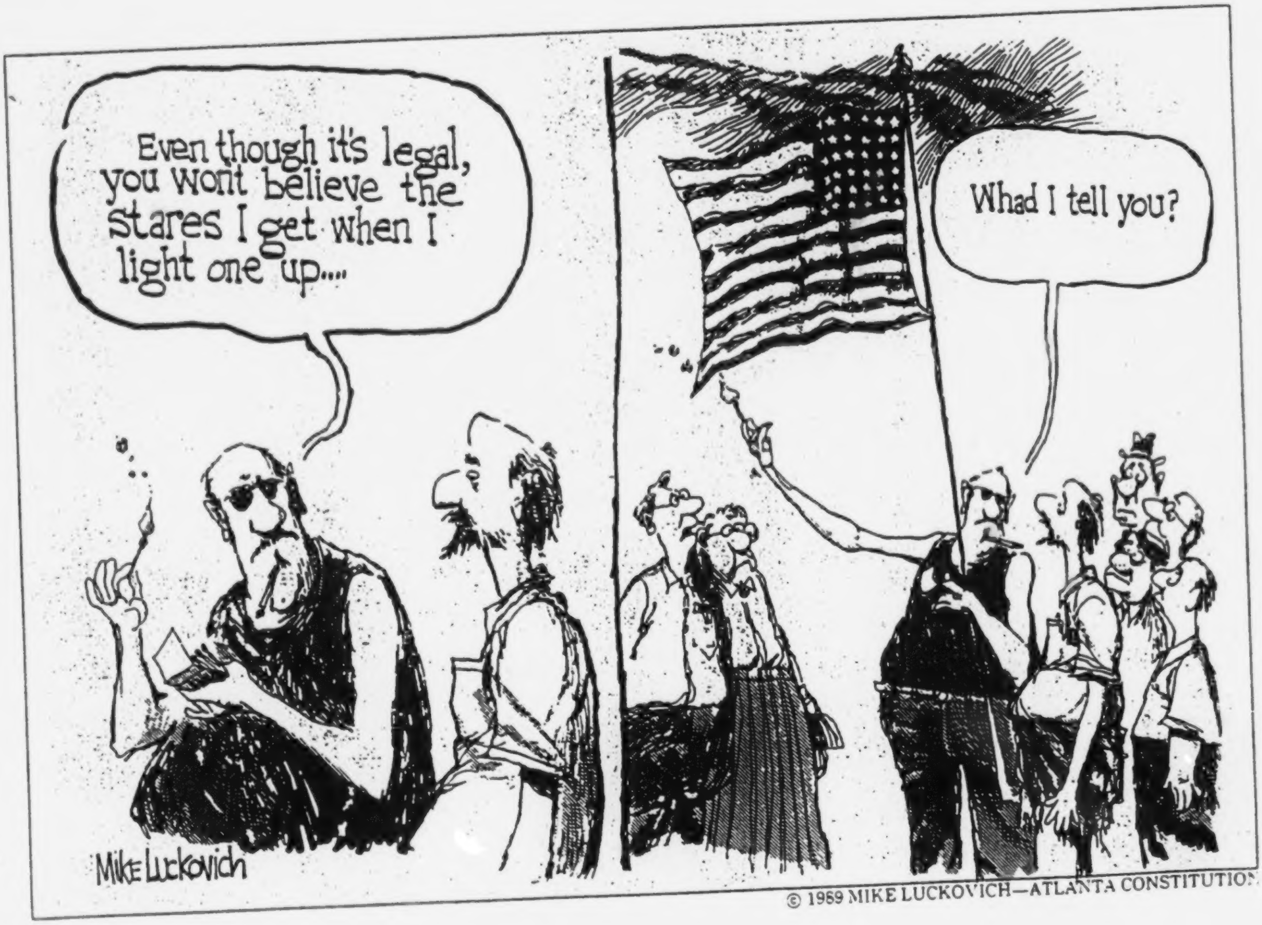
3. What is YOUR opinion on this issue?

4. In what way, if any, does the editorial writer relate this issue to the government?

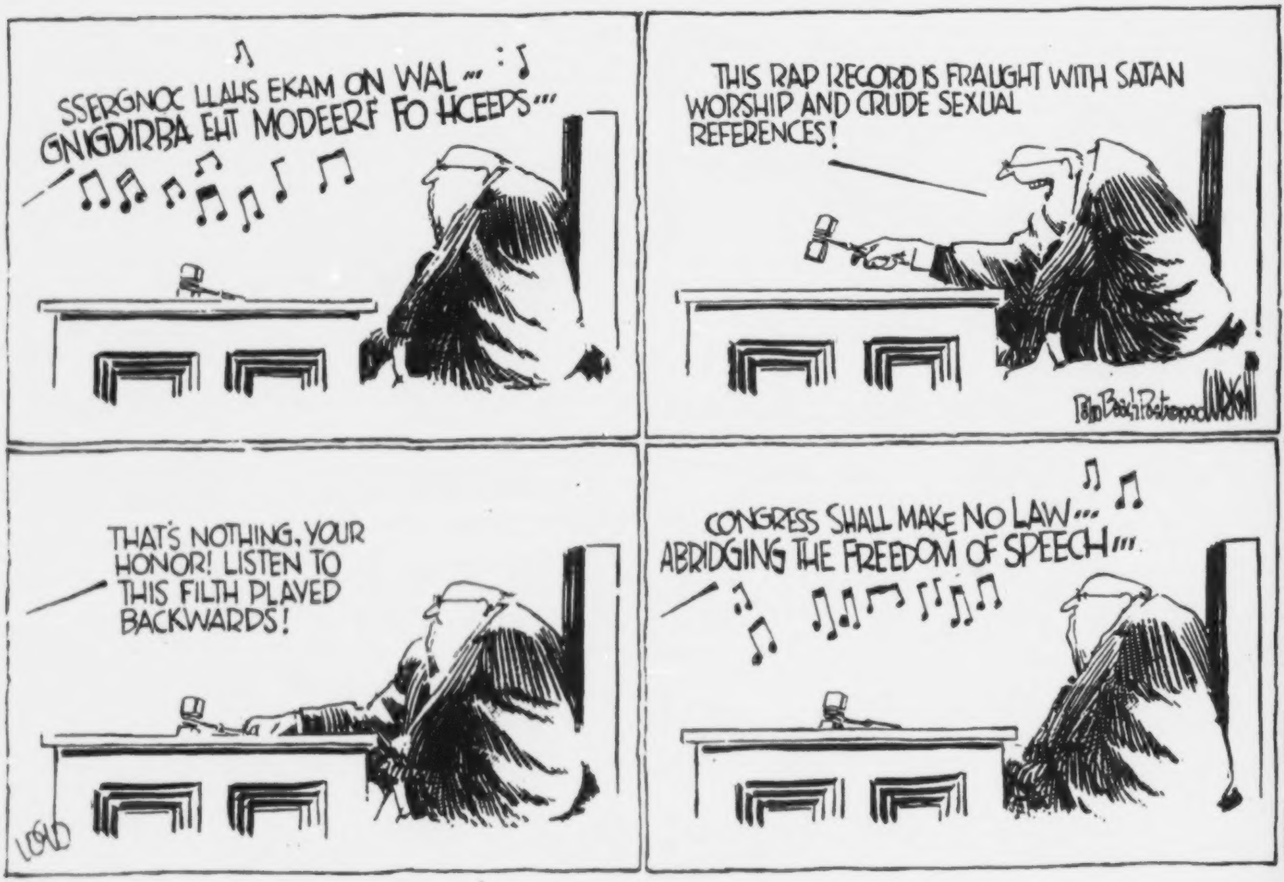
APPENDIX C: ANALYSIS OF AMERICAN POLITICAL CARTOONS

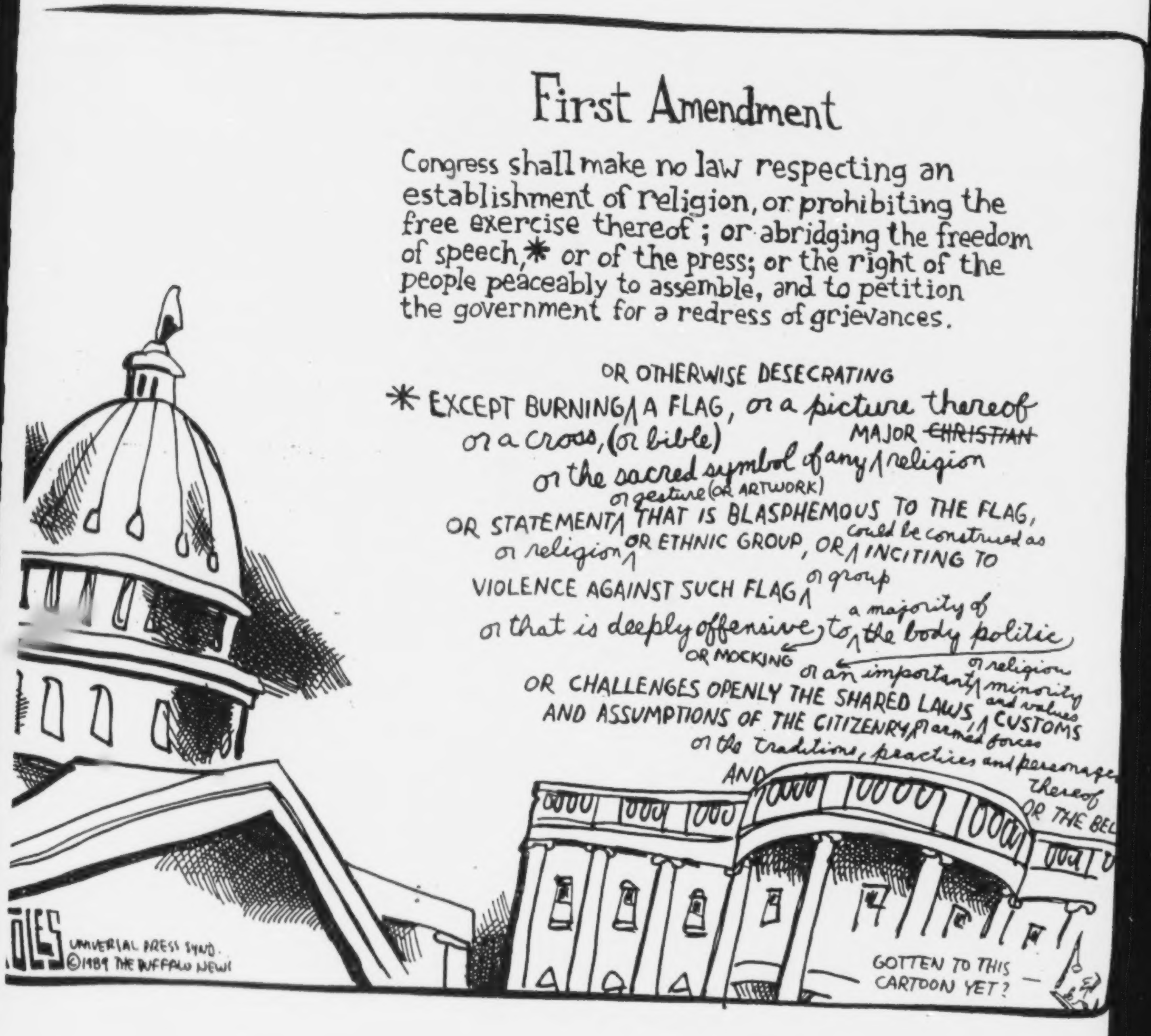
directions: Complete each set of questions for each of the cartoons.

1. Explain the message of EACH political cartoon, and in particular, explain whatproblem related to the First Amendment each cartoon refers to.
2. How do each of the political cartoons support the American right to freedom of expression?


Even though it's legal, you won't believe the stares I get when I light one up....
Whad I tell you?
Mike Luckovich

© 1989 MIKE LUCKOVICH—ATLANTA CONSTITUTION


SSERGNOC LLAHS EKAM ON WAL... GNIGDIRBA EHT MODEERF FO HCEEPS...
THIS RAP RECORD IS FRAUGHT WITH SATAN WORSHIP AND CRUDE SEXUAL REFERENCES!
Palm Beach Post
THAT'S NOTHING, YOUR HONOR! LISTEN TO THIS FILTH PLAYED BACKWARDS!
CONGRESS SHALL MAKE NO LAW... ABRIDGING THE FREEDOM OF SPEECH...


First Amendment
Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech,* or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.
OR OTHERWISE DESECRATING
* EXCEPT BURNING A FLAG, or a picture thereof
or a cross, (or bible)
MAJOR ~~CHRISTIAN~~
or the sacred symbol of any religion
or gesture (OR ARTWORK)
OR STATEMENT THAT IS BLASPHEMOUS TO THE FLAG,
or religion OR ETHNIC GROUP, OR INCITING TO
could be construed as
VIOLENCE AGAINST SUCH FLAG
or group
or that is deeply offensive, to the body politic
a majority of
OR MOCKING
or an important minority
or religion
OR CHALLENGES OPENLY THE SHARED LAWS, CUSTOMS
and values
AND ASSUMPTIONS OF THE CITIZENRY
or armed forces
or the traditions, practices and personages thereof
AND
OR THE BE
OLES
UNIVERSAL PRESS SYND.
©1989 THE BUFFALO NEWS
GOTTEN TO THIS CARTOON YET?

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APPENDIX D:

INTERVIEW WITH ARISTIDES KATOPPOS, SENIOR EDITOR OF SUARA PENBARUAN, JAKARTA, REPUBLIC OF INDONESIA

1. DOES INDONESIA HAVE A CONSTITUTION WITH A BILL OF RIGHTS AS WE DO IN THE USA?

Well, we certainly have a constitution since 1947 when we gained our independence from the Netherlands, but our government has not yet included a Bill of Rights defining rights for its citizens.

2. IS INDONESIA NOT A DEMOCRATIC COUNTRY?

It depends how you interpret "democracy". We have a "guided democracy". We have a duly elected parliament, and a three-party system. Our president, Suharto, has been in power since 1965. He is up for re-election again in 1993. Decision making in our country, however, is limited to a few military people, technocrats, bureaucrats, and economists, and the final decisions in terms of new laws are made by our president, Suharto, not by parliamentary approval as occurs in the USA.

3. IF YOU DO NOT HAVE A FIRST AMENDMENT, OR FREEDOM OF EXPRESSION IN INDONESIA, WHAT IS ALLOWED TO BE PRINTED?

Oh, my journalists cover a wide range topics dealing with economic development, agricultural programs, rural development, family planning, environmental concerns, role of education, etc.

4. THAT SEEMS LIKE A WIDE RANGE OF TOPICS; DOES THE GOVERNMENT FORBID ANY TOPICS?

Of course, there are certain sensitive areas which are not to be written about, such as our religions, ethnic groups, race, intergroup relations, the role of the military, and the president and his family.

5. COULD YOU ELABORATE ON SOME OF THESE TOPICS?

For example, Indonesia has four religions. Most of the people belong to the Islamic religion, but on the island of Bali, Hinduism is the dominant religion. Other minor religions are Christianity and Buddhism. Our journalists do not write about possible circumstances that might emphasize religious differences.

6. DO CONFLICTS EXIST BETWEEN THESE RELIGIOUS GROUPS?

Not necessarily because the Indonesian government stresses harmony amidst diversity. It is part of our political philosophy, called the Pancasela which is taught to every school child.

7. HOW DOES THE INDONESIAN GOVERNMENT CONTROL THE PRESS?

In various ways, really. Although Indonesian law says that no license is required to start a newspaper, in truth, newspapers need a license from the government censorship office. This license can be revoked. Furthermore, a newspaper can be closed by the government if it so desires. My newspaper was closed in the 1970's and again in 1986. In 1986 an offensive article on monopolies controlled by the presidential family was published. The newspaper was allowed to open again, but under a new name, the present name.

8. WHAT ELSE CAN THE GOVERNMENT DO TO CENSOR NEWS?

Government officials will to convey to me, as senior editor, that certain events ought not to be reported on.

9. WOULD YOU CALL THAT INTIMIDATION?

You can call it what you like. I want to assure you that our readers often pick up important information "between the lines" so to speak. Certain criticism of the government might not be specifically written about, but readers can get the general gist.

10. I UNDERSTAND THAT INDONESIA HAS A LITERACY RATE OF ABOUT 55%. HOW MANY NEWSPAPERS EXIST IN INDONESIA? DO THEY REPRESENT CERTAIN GROUPS?

First of all, we have few nation-wide newspapers. Many local papers exist on the various islands which make up our country. Local newspapers are usually freer to write on national issues, but more restricted when it comes to local issues. On the contrary, in the capital, Jakarta, we have twemnty newspapers. Many are sponsored by a segment of society, such as the Roman Catholic Constituency, the army, the three political parties, etc. Jakarta newspapers have more freedom to write about local issues that occur in other parts of Indonesia, and are more restricted when it comes to issues pertaining to the central government.

11. DOES AN UNDERGROUND PRESS EXIST?

Oh yes, but it is not very widespread and not very active.

12. WHAT ABOUT NEWS ON TELEVISION AND RADIO?

Television and radio news reports are all centrally controlled by the government. Every hour, all television and radio stations stop their programs and broadcast the same news which originates from the government station. Each television station carries exactly the same national and international news.

13. WHAT ABOUT CENSORSHIP OF BOOKS?

After printing a book, a publishing company has to send a copy for approval to the Attorney General Office.

14. ANY FURTHER COMMENTS YOU WOULD LIKE TO MAKE ABOUT DEMOCRACY OR THE ROLE OF GOVERNMENT OR PROBLEMS IN INDONESIA TODAY?

Unless democracy is participatory, the potential of energy and innovation of its people cannot be developed.

Indonesia is developing fast economically; the middle class is rising by leaps and bounds. However, with economic development has come a widening of the gap between the rich and the poor. The government is attempting to develop some programs to narrow this gap so as to have more equity for its people. With economic growth has to come social and economic equity and social justice.

APPENDIX E: ANALYSES OF INDONESIAN NEWS

THE ROLE OF GOVERNMENT

directions: Complete all questions below on each of the articles.

1. Give a general summary of the articles.

2. What can you learn about the economic conditions of Indonesia based on these articles?

3. What can you learn about the social conditions of Indonesia based on these articles?

4. Explain the role of government in each of these articles.

JAKARTA POST. July 25, 1991

Govt will expand power generation

JAKARTA (JP): The government plans to increase the country's power generation capacities by about 11,000 megawatts (MW) during the Sixth Five Year Development Plan (Repelita VI) period to start in April, 1994, in an anticipation to the sharply rising demand for electricity.

Minister of Mines and Energy Ginandjar Kartasasmita said yesterday that increases in electricity capacities were very important to prevent the country from being burdened with an electricity crisis as a result of the faster-than-expected rate in electricity consumption.

In the first and second year of the current Repelita V period alone, for example, electricity utilization grew by 17 and 17.2 percent, respectively, as compared to a projection of only 15.3 and 15.1 percent, he said.

Speaking at the sixth convention of the chemical section of the Indonesian Engineers' Association (PII) in Surabaya, East Java, Ginandjar said that the sharply rising growth in consumption resulted in the inability of the State Electricity Company (PLN) in securing an adequate supply of electricity.

He said that building new power stations with combined additional capacities of about 11,000 MW required a large amount of investments, while on the other hand the government was short of funds, the private sector was expected to play a major role in the implementation of these expansion projects.

"The government has allocated about 46.33 percent in the establishment of new power stations to the private sector," Ginandjar said as was quoted by the *Antara* news agency.

Nuclear power

In a related development, Ginandjar said that the government was currently in the process of exploring the possibility of utilizing nuclear energy to generate electricity like those already developed in industrialized countries.

"We are interested in developing nuclear power stations because the availability of a large amount of raw materials in the world is expected to help stabilize prices of the electricity product," he said.

However, establishing nuclear power plants was very expensive while their safety depended not only on their technology but also on technicians in charge of operating the facilities, he said.

Ginandjar said based on data of a study, Java was projected to suffer electricity shortages amounting to 1,362 MW in the year 2010/11 and jumping to 7,625 MW in 2015/15.

The data were calculated under an assumption that installed capacities in power stations using hydro, geothermal, coal-fired and combined cycle technologies could no longer be expanded because the availability of their raw materials was limited and they were considered not economically viable anymore, he said.

If this assumption turned out to be real, Indonesia should have established at least one nuclear power station by the year 2005 and should have built one similar plant in every two years until the year 2015, he said.

"The problems now are how to improve our technological skills and capabilities as to how to operate nuclear power stations properly in an effort to enable us to build nuclear power plants at a time when we need such facilities," he added.

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JAKARTA Post
July 30, 1991

MP: Pronk must not intervene in RI's domestic policy

By Our Reporter

Members of Parliament (DPR) considered the visit of JP Pronk to the sites of development projects here beneficial, but said that he must not intervene in Indonesian policy for development programmes.

MPs of three parties, Golkar, PPP and PDI commented yesterday on the visit of the Dutch Minister for Development Cooperation, JP Pronk, to Maluku island this week. Two months ago JP Pronk, Chairman of the Inter-Governmental Group for Indonesia was on Indonesia, inspecting the programme for kampung rehabilitation in Jakarta.

Syaiful Anwar Husein of the PPP and Aberson Marley Sihaloho said separately that, as Chairman of the IGGI, it is normal for JP Pronk to inspect projects financed by IGGI. Oka Mahendra of Golkar said that, under the open system policy, the Chairman of the IGGI may inspect Indonesian projects,but it is not necessarily that he knows everything in detail about them. The MP said that Indonesia needs foreign loans for development projects, but this does not mean that the country's policy was under the supervision of other countries.

"We do not need to be taught about social gaps or about environmental problems. The DPR has always called on the government about these questions, but with little response." Oka said that the authorities react to people's aspirations usually after complaints had been made through JP Pronk. This condition, he said, could cause people to lose faith in their legislators.

Syaiful Anwar Husein noted that, despite criticism about the implementation of projects here, the IGGI is still giving priority to Indonesia by allocating funds of US$ 4.7 billion this year. It is logical, the MP said, that the organisation records the results of development projects and their effect on the welfare of Indonesia's 180 million people. (HS/01)

Domination of imported films to be studied

JAKARTA (JP): Minister of Home Affairs Rudini will establish a team to find out whether provincial administrators have done too little against the domination by imported films over domestic motion pictures, says a film director.

Eros Djarot said yesterday the team would comprise Rudini's staff members and representatives of Association of Film and Television Workers (KFT) and Indonesians Film Artists Association (Parfi).

Yesterday's meeting between KFT and Parfi leaders and the minister took place about two weeks after 100 film artists and workers lodged a protest with the House of Representatives (DPR) against a contract between a United States firm and a local film distributor.

Djarot, spokesperson of the two organizations, said: "In the meeting with the DPR, we were told that all things (concerning film distribution) are related to provincial administrations."

Speaking to reporters after they met with Rudini, Djarot said the government should take efforts to maintain the decision made jointly by the Minister of Information, the Minister of Education and Culture, and the Minister of Home Affairs.

The decision, made in 1973, entails that all cinemas in Indonesia should play no less than two domestic films in a month.

"All cinemas had only one screen when the inter-ministerial decision was made. Since many cinemas now have more than one screen, there should be proper ratio for domestic motion pictures," said Djarot, who had won several international awards for his film *Cut Nya Dien*.

Djarot said the government should maintain the policy that imported motion pictures were merely supplementary to domestic films.

Indonesia's film artists complain that monopoly practices in the film industry in Indonesia have come up because the government has not properly enforced the inter-ministerial decision.

A newly-assigned motion picture trading contract between the Motion Picture Export Association of America (MPEAA) and the Subentra group, led by prominent businessman Sudwikatmono had encouraged the 100 film artists and workers to lodge a protest with the DPR.

Djarot told the DPR members: "We urgently demand that the practice of monopoly in the film industry be abolished as it violates the constitution and the Basic Guidelines of State Policy (GBHN)."

Among those accompanying Djarot in the meeting with Rudini were KFT's general chairman Sophan Sophian and Aspar Paturisi, a parfi leader.

Essay

Garry Wills

In Praise of Censure

Rarely have the denouncers of censorship been so eager to start practicing it. When a sense of moral disorientation overcomes a society, people from the least expected quarters begin to ask, "Is nothing sacred?" Feminists join reactionaries to denounce pornography as demeaning to women. Rock musician Frank Zappa declares that when Tipper Gore, the wife of Senator Albert Gore from Tennessee, asked music companies to label sexually explicit material, she launched an illegal "conspiracy to extort." A *Penthouse* editorialist says that housewife Terry Rakolta, who asked sponsors to withdraw support from a sitcom called *Married . . . With Children*, is "yelling fire in a crowded theater," a formula that says her speech is not protected by the First Amendment.

ILLUSTRATIONS FOR TIME BY MARC ROSENTHAL

But the most interesting movement to limit speech is directed at defamatory utterances against blacks, homosexuals, Jews, women or other stigmatizable groups. It took no Terry Rakolta of the left to bring about the instant firing of Jimmy the Greek and Al Campanis from sports jobs when they made racially denigrating comments. Social pressure worked far more quickly on them than on *Married . . . With Children*, which is still on the air.

The rules being considered on college campuses to punish students for making racist and other defamatory remarks go beyond social and commercial pressure to actual legal muzzling. The right-wing *Dartmouth Review* and its imitators have understandably infuriated liberals, who are beginning to take action against them and the racist expressions they have encouraged. The American Civil Liberties Union considered this movement important enough to make it the principal topic at its biennial meeting last month in Madison, Wis. Ironically, the regents of the University of Wisconsin had passed their own rules against defamation just before the ACLU members convened on the university's campus. Nadine Strossen, of New York University School of Law, who was defending the ACLU's traditional position on free speech, said of Wisconsin's new rules, "You can tell how bad they are by the fact that the regents had to make an amendment at the last minute exempting classroom discussion! What is surprising is that Donna Shalala [chancellor of the university] went along with it." So did constitutional lawyers on the faculty.

If a similar code were drawn up with right-wing imperatives in mind—one banning unpatriotic, irreligious or sexually explicit expressions on campus—the people framing Wisconsin-type rules would revert to their libertarian pasts. In this competition to suppress, is regard for freedom of expression just a matter of whose ox is getting gored at the moment? Does the left just get nervous about the Christian cross when Klansmen burn it, while the right will react only when Madonna flirts crucifixes between her thighs?

The cries of "un-American" are as genuine and as frequent on either side. Everyone is protecting the country. Zappa accuses Gore of undermining the moral fiber of America with the "sexual neuroses of these vigilant ladies." He argues that she threatens our freedoms with "connubial insider trading" because her husband is a Senator. Apparently her marital status should deprive her of speaking privileges in public—an argument Westbrook Pegler used to make against Eleanor Roosevelt. *Penthouse* says Rakolta is taking us down the path toward fascism. It attacks her for living in a rich suburb—the old "radical chic" argument that rich people cannot support moral causes.

There is a basic distinction that cuts through this free-for-all over freedom. It is the distinction, too often neglected, between censorship and censure (the free expression of moral disapproval). What the campuses are trying to do (at least those with state money) is use the force of government to contain freedom of speech. What Donald Wildmon, the free-lance moralist from Tupelo, Miss., does when he gets Pepsi to cancel its Madonna ad is censure the ad by calling for a boycott. Advocating boycotts is a form of speech protected by the First Amendment. As Nat Hentoff, journalistic custodian of the First Amendment, says, "I would hate to see boycotts outlawed. Think what that would do to Cesar Chavez." Or, for that matter, to Ralph Nader. If one disapproves of a social practice, whether it is racist speech or unjust hiring in lettuce fields, one is free to denounce that and to call on others to express their disapproval. Otherwise there would be no form of persuasive speech except passing a law. This would make the law coterminous with morality.

Equating morality with legality is in effect what people do when they claim that anything tolerated by law must, in the name of freedom, be approved by citizens in all their dealings with one another. As Zappa says, "Masturbation is not illegal. If it is not illegal to do it, why should it be illegal to sing about it?" He thinks this proves that Gore, who is not trying to make raunch in rock illegal, cannot even ask distributors to label it. Anything goes, as long as it's legal. The odd consequence of this argument would be a drastic narrowing of the freedom of speech. One could not call into question anything that was not against the law—including, for instance, racist speech.

A false ideal of tolerance has not only outlawed censorship but discouraged censoriousness (another word for censure). Most civilizations have expressed their moral values by mobilization of social opprobrium. That, rather than specific legislation, is what changed the treatment of minorities in films and TV over recent years. One can now draw opprobrious attention by gay bashing, as the Beastie Boys rock group found when their distributor told them to cut out remarks about "fags" for business reasons. Or by anti-Semitism, as the just disbanded rap group Public Enemy has discovered.

It is said that only the narrow-minded are intolerant or opprobrious. Most of those who limited the distribution of Martin Scorsese's movie *The Last Temptation of Christ* had not even seen the movie. So do we guarantee freedom of speech only for the broad-minded or the better educated? Can one speak only after studying whatever one has reason, from one's beliefs, to denounce? Then most of us would be doing a great deal less speaking than we do. If one has never seen any snuff movies, is that a bar to criticizing them?

Others argue that asking people not to buy lettuce is different from asking them not to buy a rocker's artistic expression. Ideas (carefully disguised) lurk somewhere in the lyrics. All the more reason to keep criticism of them free. If ideas are too important to suppress, they are also too important to ignore. The whole point of free speech is not to make ideas exempt from criticism but to expose them to it.

One of the great mistakes of liberals in recent decades has been the ceding of moral concern to right-wingers. Just because one opposes censorship, one need not be seen as agreeing with pornographers. Why should liberals, of all people, oppose Gore when she asks that labels be put on products meant for the young, to inform those entrusted by law with the care of the young? Liberals were the first to promote "healthy" television shows like *Sesame Street* and *The Electric Company*. In the 1950s and 1960s they were the leading critics of television, of its mindless violence, of the way it ravaged the attention span needed for reading. Who was keeping kids away from TV sets then? How did promoters of Big Bird let themselves be cast as champions of the Beastie Boys—not just of their *right* to perform but of their performance itself? Why should it be left to Gore to express moral disapproval of a group calling itself Dead Kennedys (sample lyric: "I kill children, I love to see them die")?

For that matter, who has been more insistent that parents should "interfere" in what their children are doing, Tipper Gore or Jesse Jackson? All through the 1970s, Jackson was traveling the high schools, telling parents to turn off TVs, make the kids finish their homework, check with teachers on their performance, get to know what the children are doing. This kind of "interference" used to be called education.

Belief in the First Amendment does not pre-empt other beliefs, making one a eunuch to the interplay of opinions. It is a distortion to turn "You can express any views" into the proposition "I don't care what views you express." If liberals keep equating equality with approval, they will be repeatedly forced into weak positions.

A case in point is the Corcoran Gallery's sudden cancellation of an exhibit of Robert Mapplethorpe's photographs. The whole matter was needlessly confused when the director, Christina Owr-Chall, claimed she was canceling the show to *protect* it from censorship. She meant that there might be pressure to remove certain pictures—the sadomasochistic ones or those verging on kiddie porn—if the show had gone on. But she had in mind, as well, the hope of future grants from the National Endowment for the Arts, which is under criticism for the Mapplethorpe show and for another show that contained Andres Serrano's *Piss Christ*, the photograph of a crucifix in what the title says is urine. Owr-Chall is said to be yielding to censorship, when she is clearly yielding to political and financial pressure, as Pepsi yielded to commercial pressure over the Madonna ad.

What is at issue here is not government suppression but government subsidy. Mapplethorpe's work is not banned, but showing it might have endangered federal grants to needy artists. The idea that what the government does not support it represses is nonsensical, as one can see by reversing the statement to read: "No one is allowed to create anything without the government's subvention." What pussycats our supposedly radical artists are. They not only want the government's permission to create their artifacts, they want federal authorities to supply the materials as well. Otherwise they feel "gagged." If they are not given government approval (and money), they want to remain an avant-garde while being bankrolled by the Old Guard.

What is easily forgotten in this argument is the right of citizen taxpayers. They send representatives to Washington who are answerable for the expenditure of funds exacted from them. In general these voters want to favor their own values if government is going to get into the culture-subsidizing area at all (a proposition many find objectionable in itself). Politicians, insofar as they support the arts, will tend to favor conventional art (certainly not masochistic art). Anybody who doubts that has no understanding of a politician's legitimate concern for his or her constituents' approval. Besides, it is quaint for those familiar with the politics of the art world to discover, with a shock, that there is politics in politics.

Luckily, cancellation of the Mapplethorpe show forced some artists back to the flair and cheekiness of unsubsidized art. Other results of pressure do not turn out as well. Unfortunately, people in certain regions were deprived of the chance to see *The Last Temptation of Christ* in the theater. Some, no doubt, considered it a loss that they could not buy lettuce or grapes during a Chavez boycott. Perhaps there was even a buyer perverse enough to miss driving the unsafe cars Nader helped pressure off the market. On the other hand, we do not get sports analysis made by racists. These mobilizations of social opprobrium are not examples of repression but of freedom of expression by committed people who censured without censoring, who expressed the kinds of belief the First Amendment guarantees. I do not, as a result, get whatever I approve of subsidized, either by Pepsi or the government. But neither does the law come in to silence Tipper Gore or Frank Zappa or even that filthy rag, the *Dartmouth Review*. ■

RECOMMENDED PUBLICATIONS:

Freedom of Speech, Where to Draw the Line, National Issues Forums, The Domestic Policy Association, 100 Commons Road, Dayton, Ohio 45459-2777.

Gary Wills, In Praise of Censure, Time, July 31, 1989, (see attached)

SELAMAT DATANG INDRA INDONESIA!
Welcome to beautiful Indonesia!
by Joyce H. Bol

Outrigger sailboats flying toward pristine beaches. slow-moving water buffalo on terraced rice farms. gentle. sarong- clad olive-skinned women and children. exotic dances. meditative music of gamelon orchestras. intricate shadow-puppets , performing Hindu stories such as the Ramayana in puppet theaters. Need I say more to entice you to visit Indonesia?

This past summer I was fortunate to have been selected as a Fulbright-Hayes Scholar by the Department of Education in Washington. My group, consisting of 20 American educators. left on June 19th and spent about two weeks attending approximately forty lectures in the capital, Jakarta. Among our travel experiences were visits to two other cities on the island of Java, Bandung and Yogyakarta. an excursion to the island of Sumatra and a one week stay on the island of Bali.

I frequently heard the complaint among the intelligentsia of Indonesia that America tends to neglect Indonesia in its news coverage except when something negative occurs such as a volcanic eruption or a coup. \ Their complaints are probably valid.

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The Republic of Indonesia is an archipelago, made up of approximately 13,000 islands of which 6,000 are populated. It straddles the equator and its immediate neighbors are Australia, Singapore and Malaysia.

Indonesia is a land of contrasts : high rise buildings, expensive Japanese automobiles, discos,and a multitude of banking institutions contraposed against slums, garbage heaps, unadulterated pollution,and impossible traffic in Jakarta. Yet, Indonesian cities also have charm. Three wheel cycle cabs, called bajaks, transported me in style for such low fares I always tipped the cyclists more than they charged. And the food vendors on the streets permeated the air with the smells of their spicy foods.

The cities were interesting, but the countryside gives the visitor a look at the true character of Indonesian culture. I remember the ninth century Buddhist temple, Borobudur, with its eight levels including over three hundred Buddhist statues and thousands of reliefs chiseled in stone depicting the life of Buddha. In the distance a dormant volcanoe watches over the temple and lush, green terraced rice paddies stretch out for miles. The voice of Moslem prayer callers echo through the valley ssummoning the faithful to prayer. This pastoral scene provides a welcome relief after the overcrowded city of Jakarta with its seven million official inhabitants which in reality is probably closer to thirteen million.

Since independence from the Netherlands in 1949, Indonesia has made tremendous economic progress. Its GNP averaged five to seven percent for a number of years.. As a developing nation, Indonesia has emphasized in its five year economic plans such goals as industrialization, agricultural improvements, education, and family planning. As its most impressive achievement, Indonesia has become self-sufficient and no longer needs to import basic foods. such as rice. Much foreign investment is also taking place especially by Japan, Australia, Europe and the United States. Indonesia is already playing an important economic role in a regional economic organization known as SEAN (Organization of Southeast Asian Nations) The government exerts much control over the social, economic and political life of its citizens under a political system referred to as "guided democracy". Many challenges face Indonesia foremost of which is the establishment of economic equity across all segments of the labor force and to provide more social services and sanitation facilities for rapidly urbanizing populations, especially in Jakarta. Already there are impressive success stories. For example, the literacy rate has improved from a mere 5% in 1949 to a present 55%. Although pre-dominantly a Moslem nation (the island of Bali being a notable exception), government policies have led to a lowering of the birthrate from 2.5% to 1.9% largely the

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result of a proliferation of family clinics. The present population of over 180 million makes Indonesia the most populated Moslem country of the world.

I fear that Indonesia may be headed for an identity crisis. Tourism, a major industry, will transform the society into a more Western-oriented one with an increased emphasis on modern consumer goods and western ideas, so apparent in the super modern disco I visited in Bandung. At the same time, the ancient cultural expressions of Javanese and Balinese art and music will most likely remain a major part of Indonesia's uniqueness. At least, I hope so.

Indonesia is very affordable and should stay so at least for the next few years. One of Indonesia's major economic focus today is the rapid development of the tourist industry. Hotels are being built at an accelreated rate. I was most fortunate to spend my last four days in a bamboo bungalow in eastern Bali where I snorkeled, sailed on outrigger boats, listened to the surf crashing on a pristine beach, ate three meals per day, slept in a good bed, had a private shower (although with cold water) - all for the grand sum of $50.00!.

As a native Dutch person, I have always been interested in visiting this former Dutch colony. My six-week stay was not only a fantastic learning experience, it also fulfilled a life-long dream.

NOVA COLLEGE - DAY PROGRAM
COURSE OUTLINE
WINTER 1992

I. COURSE NUMBER AND TITLE: HIS 410 EMERGING NATIONS

II. INSTRUCTOR: Dr. Barbara Brodman
T115, (305)475-7001

III. COURSE DESCRIPTION:
The challenge of development in two key regions of the Third World: Latin America and Southeast Asia. Using Middle America (Mexico and Guatemala) and Indonesia as focal points of a critical comparison and analysis, the course provides an interdisciplinary overview of systems and societies in two distinct regions of the world and their relationship to overall development. The goal of this course is to establish in the student a hemispheric and global consciousness.

IV. REQUIRED MATERIALS:

TEXTS:
Burgos-Debray, Elisabeth. I, Rigoberta Menchú.
Rulfo, Juan. The Burning Plain and Other Stories.

HANDOUTS:
"Eastern Philosophy"
"Man in the Universe of Kinh"
"The Maya"
"Historical and Literary Bases of the Cult of Death in Mexico"
"Discovery and Conquest of the New World"
"Some Recollections of the Early Days of the Indonesian Revolution"
"Indonesia: The Spice Islands"
"A Reporter at Large: The New Order" (I & II)
"The Four Horsemen ride again"
"Indonesian Economic Development: An Example of Equitable Growth?"
"The Indonesian Economy: Survey of Recent Developments"
"Integrated Rural Development" (selected readings)

V. GRADING CRITERIA:
Each student's grade will be assessed on the basis of :
1) attendance at movies (10%); 2) reading quizzes and class participation (25%); 3) mid-term exam (25%); 4) short paper (15%); 5) final exam (25%).

VI. CALENDAR OF ASSIGNMENTS

Week 1:	M 10/21	Introduction to course; VIDEO: "Columbus and the Age of Discovery: Columbus's World"
(30pp)	W 10/23	Asian/Native American World View Reading: "Eastern Philosophy"
(24pp)	F 10/25	Readings: "The Maya"; "Man in the Universe of Kinh"; "Historical and Literary Bases of the Cult of Death in Mexico"
Week 2:	M 10/28	The Spanish Legacy: Reconquest, Conquest, and Colonization VIDEO: Columbus cont.: "An Idea Takes Shape"
(30pp)	W 10/30	Reading: "Discovery and Conquest of the New World"
	F 11/1	Lecture: Spanish Colonialism
Week 3: (10pp)	M 11/4	The Dutch Legacy: Conquest and Colonization VIDEO: "Indonesia: When Invaders Become Colonists"; Reading: "Some Recollections of the Early Days of the Indonesian Revolution"
(30pp)	W 11/6	Reading: "Indonesia: The Spice Islands"
	F 11/8	The Challenge of Development Lecture: Independence and Dependence in 19th and 20th Century Latin America
Week 4: (66pp)	M 11/11	Reading: The Burning Plain and Other Stories, Introduction - p.63
(82pp)	W 11/13	Reading: The Burning Plain and Other Stories, p.65 - end
	F 11/15	MID-TERM EXAM
Week 5: (17pp)	M 11/18	Political Development Reading: "A Reporter at Large: The New Order-I"
(14pp)	W 11/20	Reading: "A Reporter at Large: The New Order-II"
	F 11/22	VIDEO: "The Year of Living Dangerously"
Week 6: (6pp)	M 11/25	Economic Development Reading: "The Four Horsemen ride again"; Lecture: Debt and Hunger; Mexico in the 1990s
(24pp)	W 11/27	Readings: "Indonesian Economic Development: An Example of Equitable Growth?"; "The Indonesian Economy: Survey of Recent Developments"
	F 11/29	THANKSGIVING -- NO CLASS

Week 7: (110pp)	M 12/2	Rural Development Reading: I, Rigoberta Menchú, Introduction: Chapters 1-14
(146pp)	W 12/4	Reading: I, Rigoberta Menchú, Chapter 15-end
	F 12/6	VIDEO: "The Three Worlds of Bali"
(6pp)		Reading: Integrated Rural Development: "Appendix"
Week 8:	M 12/9	PAPERS DUE; Class Discussion of Papers: Integrated Rural Development; Education; Social Mobility; Family Planning
	W 12/11	Class Discussion of Papers: U.S. Relations; Human Rights; Tourism; Environment
	F 12/13	FINAL EXAM

FULBRIGHT-HAYS SEMINARS ABROAD PROGRAM

"Indonesia and the Challenge of Development"

June-July 1991

Curriculum Project: Tentative Syllabus For Course To Be Taught at Mansfield University, Fall 1993

Dr. Albert Dalmolen
Associate Professor
Politics and Economics
Mansfield University
Mansfield PA 16933

PSC 315
TOPICS IN COMPARATIVE POLITICS: POLITICAL DEVELOPMENT AND THE CASE OF INDONESIA
Fall 1993
A. Dalmolen

The purpose of this course is to explore the conditions, forces and choices confronting government and politics in countries that are struggling with the transition from tradition to modernity. Variously referred to as "developing," "less developed" and "third world," these societies exhibit many common features as well as important idiosyncracies. The course is designed to take both these aspects into account, as generalizations about political development are studied in the context of the rich details provided by the case of Indonesia.

Indonesia is an especially fruitful case study because it exemplifies in bold, dramatic relief some of the most prominent and problematical conditions associated with the process of development: the social, economic and political legacies of prolonged colonialization; unsuccessful experimentation with "Western" democracy; experience with revolutionary, charismatic leadership; extreme cultural diversity and anxiety about national unity; the search for an integrative ideology; a leading political role for the military; authoritarian patterns of government to ward off instability and promote economic development; the search for international assistance, independence and identity.

By focusing on one particular country more than others, students can better appreciate how solutions to common problems must be forged from local resources and conditions, how general theories of development must be applied to and tested against the particularities of a society. By studying Indonesia, students will become more familiar with a country whose importance in its region and in the world has long been underestimated. With the world's fifth largest population and the largest Muslim population, Indonesia needs to be understood in its own right and on its own terms by more Americans.

Readings, lectures and discussions will reflect the dual emphasis on theories of political development and specifics of the Indonesia case.

Required Readings for Purchase:
- R. P. Clark, Power and Policy in the Third World
- J. D. Legge, Sukarno: A Political Biography
- Multatuli, Max Havelaar

Sources on Library Reserve (required excerpts):
- B. R. Anderson, Language and Power: Exploring Political Culture in Indonesia
- P. Cammack et al., Third World Politics: A Comparative Introduction
- H. Crouch, The Army and Politics in Indonesia
- R. Gamer, the Developing Nations
- C. Geertz (ed.), Old Societies and New States
- D. Jenkins, Suharto and His Generals: Indonesian Military Politics
- S. M. Lipset and P. G. Altbach (eds.), Students in Revolt
- B. May, The Indonesian Tragedy
- L. Palmier, Understanding Indonesia
- S. Schlosstein, Asia's New Little Dragons
- L. Suryadinata, Military Ascendancy and Political Culture: A Study of Indonesia's GOLKAR

F. Tachau (ed.), The Developing Nations
F. Weinstein, Indonesian Foreign Policy and the Dilemma of Dependence: From Sukarno to Suharto
Selected Journals

Videos: The Year of Living Dangerously
The Three Worlds of Bali

Final grades will be based on the following (25% each):
- Mid-Semester Exam
- Final Exam
- Reaction Paper on Max Havelaar (5-10 pages)
- Reaction Paper on Assigned Topic and Readings (5-10 pages)

COURSE OUTLINE:

I. Introduction: Political Development and Indonesia
II. Traditional Societies and Colonial legacies
III. Revolution and Decolonization
IV. Nation-Building: Integration and Disintegration
V. Economic and Social Conditions
VI. Psychological Forces and Political Culture
VII. Ideology: Nationalism, Revolution, Socialism, Democracy
VIII. Political Participation; Groups, Parties, Students, Soldiers
IX. Government Structures, Leaders and Processes
X. Policy and Performance at Home and Abroad

"We are Many, but We are One"

Popular Culture and the Development of National Unity in Indonesia

A Proposal for Research
David C. Davis
Department of History
Millsaps College

October 14, 1991

"We are Many but We are One"

The Problem - "Imagined Communities"

All nationalisms are invented. Nations are not the natural flowering into time of the organic essence of a people, but are all artificial and created. As Ernest Gellner has observed, nationalism "invents nations where they do not exist." Most modern nations, despite their appeal to an august and immemorial past, are for the most part very recent inventions. Benedict Anderson argues that nations are best understood as "imagined communities," systems of representations whereby people come to imagine a shared experience of identification with an extended community.

Nevertheless, nations are not simply "phantasmagoria" of the mind. Perhaps the term "invented" communities conveys more clearly the implications of creative ingenuity, technology, and institutional power within a society that results in a powerfully articulated "nationalism." Nations are elaborate social practices enacted through time, laboriously fabricated through the media and printing press, in schools, churches, the myriad forms of popular culture, and through creative uses of the Past. Nationalism both invents and performs social difference, enacting it ritualistically in Olympia extravaganzas, mass rallies, military displays, and flag waving, becoming constitutive of peoples' identities. The U.S. flag or the Palestinian *kafiyeh* may be bits of colored cloth, but there is nothing fictive about their power to conjure up loyalties of life and death. To paraphrase W. E. Thomas, if folks believe something to be real, it is real in its consequences.

People live by their myths and nationalism remains one of the most vital political emotions in the world because it taps potent emotions of history and locality to give individual lives meaning. The invocation of history, particularly in popularized forms, is indispensable to nations and groups in the process of making themselves. How else can a people establish the legitimacy of its personality, the continuity of its tradition, the correctness of its course?

Yet in the process of invoking the past to validate the present, what is distorted and dismissed? History is to the community what memory is to the individual. As an individual deprived of memory becomes disoriented, lost, and easily mislead, not knowing where he has been or where he is going, so a community denied or deprived of its past will be disabled in dealing with its role in the present and future. "The first step in liquidating a people," an historian observes in *The Book of Laughter and Forgetting*, "is to erase its memory. Destroy its books, its culture, its history. Then have someone write new books, manufacture a new culture, invent a new history. Before long the nation will begin to forget what it is and what it was." This project is designed to investigate what of the past is lost, dismissed or denied in the invention of Indonesian nationalism. How is history used as a means of defining an Indonesian national identity and how is this expressed in the popular culture?

The Project - "Unity in Diversity"

By examining two specific representations of this national identity we might begin to see how Indonesia has attempted to establish the legitimacy of its personality and the continuity of its course, integrating over 300 ethnically diverse and geographically dispersed groups into one nation. Two of the most popular landmarks in the Jakarta area will serve as subjects for this project; the National Monument's Museum of National History in Merdeka Square and Taman Mini Indonesia, an incredible cultural park located twelve kilometers south of the city. Even during initial visits to these sights, it is evident that they are dramatic physical testimony to the imagined or invented community, essential parts of the systems of representations through which people come to imagine a shared experience of identification with Indonesia and the larger community of Indonesians.

A. The Museum of National History

Located in the basement complex of the National Monument, a 115 meter, gold-tipped obelisk, the museum occupies a cavernous, marble hall 80 meters square with 8 meter ceilings. The whole complex is designed to "inspire and educate the present and future generations by familiarizing them with the significance and greatness of the struggle, identity, culture and dignity of the Indonesian people." (Monument Nasional, Badan Pengelola Monument Nasional, Oct. 1990)

The museum depicts in dioramic form "48 milestones" in the history of Indonesia. Set into the marble walls, these scenes reenact the past as viewed by the Indonesian government. The Makassar Wars, the Pattimura Uprising, the Taman Siswa education movement, the Aceh Wars, the Battle of Sunda Kalapa are vividly portrayed in miniature. All participants in the building of national "cohesiveness" are acknowledged, even those who may well have had other agendas. The Muhammadiyah movement, as well as the Catholic and Protestant churches, are credited with nation-building. Resistance to the Japanese and Dutch, events surrounding the 1965 coup, and the transfer of power from Sukarno to President Suharto are neatly and concisely captured in very dramatic moments.

What an effective way of distilling the past into 48 events that serve as markers on the path to national independence and contribute to the making of Indonesia! The silent testimony of these often graphic scenes appeals to both educated and uneducated, of all generations, assuring them that this was indeed the past that unifies them. Each individual, no matter his or her ethnic or religious background, will find at least one diorama that includes his or her contribution to national "cohesiveness." Yet one can not help but wonder what is not represented...whose past is this? How were these 48 points in the rich historical drama selected and by whom? More importantly, what is the intended message of this representation of the past and how is it received by the thousands of Indonesians who encounter their past in this awe-inspiring setting?

B. Taman Mini Indonesia

Equally impressive and intriguing is a landmark located 12 kilometers south of Jakarta. In the same way that the museum of National History allows the citizen of Indonesia to witness selected points in the history of his/her nation, Taman Mini allows him/her to experience a distilled version of the cultural diversity encompassed by Indonesian national frontiers. How is it possible to build a sense of unity in a nation of some 13,667 islands stretching along the equator over a distance of some 5,120 kilometers? How can all the folks from Aceh to Irian Jaya be considered Indonesians? Very few Indonesians will ever traverse the expanse of the archipelago but they can traverse this 120-ha park developed as a miniature cultural representation of the nation. Each of the provinces has a central pavilion where dances and music are performed and exhibits of cultural products are displayed. Structures representing architectural styles have been reassembled in each provincial area and each of the five "great" religions have been recognized. The flora and fauna of the islands are also presented in an orchid garden, a 6-ha bird park with 650 species and a natural history museum housed, appropriately, in a 25-meter high Komodo dragon.

All of this complex of cultural and ecological representations can be viewed from cable cars or a monorail which carry visitors around and over the park. These afford an excellent "bird's-eye" view of the 8-ha "sea" at the park's center, dotted with earthen mounds shaped like the islands that form the archipelago. This monumental effort to capture and shrink Indonesia down to size successfully impresses the visitor with the diversity of these islands. But, again, whose Indonesia are we seeing here? How does one select one culture out of 240 to "represent" Irian Jaya? Does the raising of such an ethnic group to the status of what has been called "a dominant group," suggest political as well as cultural manipulation? Interestingly, sources closely associated with the park note that no anthropologists were consulted before the provincial centers were designed and representative cultures selected. Is one to conclude that this park is more a political statement than a culture one?

Two structures that dominate Taman Mini suggest that this is the case. In the middle of intricately carved houses from Kalimantan and the prow-shaped roofs of Sulaswesi, rises the red-brick, turreted Children's Palace, a structure inspired by Madame Suharto's visit to Disneyland. Along the main entrance road, a futuristic complex sits in a field of red dirt, part of what will be the largest exhibit at the Park, a museum to the Suharto family. Based on the Javanese symbol for prosperity, the cone of cooked rice, this monument to the legacy of the President will no doubt become a major attraction at the park for years to come. Both of these imposing structures bear witness to the vital role that the President and his wife have played in shaping the national identity.

Methodology and Sources

Taken together, these two cultural landmarks testify to the "imagined and invented" community that is Indonesia. The Museum reconstructs the past as it should have been while Taman Mini displays the present as it must be in order to claim, "Tan Hana Dharma Manguwa;" that, "Diversity in Unity is reality." Masterfully articulated, these physical "statements" of reality ensure that all segments of Indonesian society "come to imagine a shared experience of identification" with Indonesia and the community of Indonesians.

This proposed project would focus on two questions about each of these expressions of popular culture. What was the development process that resulted in these presentations and what was the intended message? Secondly, how are these presentations of reality perceived by the public?

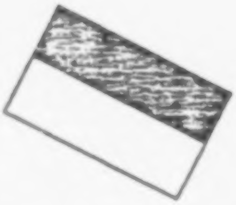
Answering the first questions will require extensive archival research at major collections on Indonesia, such as Berkley, Cornell, Singapore, as well as Jakarta. Contacts with individuals like Mastini Hardjoprakoso, director of the Perpustakaan Nasional and Drs. Budhi Santoso and Kartomo Wirosuhardjo of the University of Indonesia, should facilitate such research, which I was unable to do on the summer seminar's schedule. Interviews with both official and unofficial sources should provide a clear picture of the intent and design of these sights.

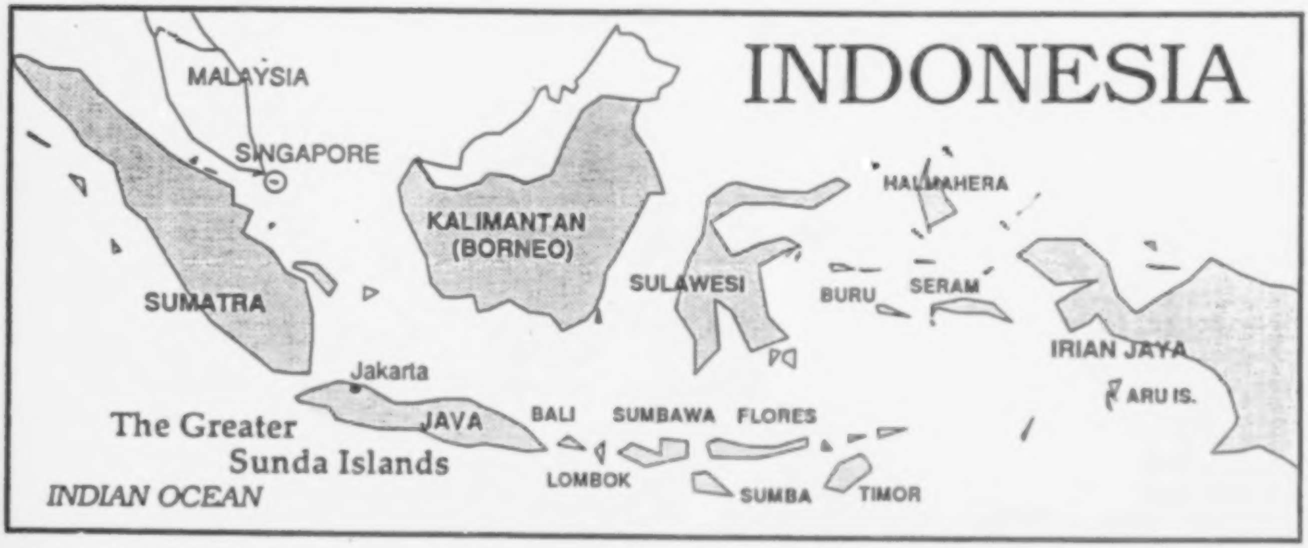
The second question would require an extended period of field work, meeting with folks as they visit the Museum and Taman Mini and surveying their responses to the representations they have seen. An informal discussion with several families visiting Taman Mini, which developed after I agreed to have my picture taken with them, really prompted me to investigate this issue as a possible future project. These large families, who had huddled together in a mini van to visit the park, were quite proud of all the exhibits and were eager for their children to see all the provincial centers. On the other hand, the pictorial and narrative presentation at one diorama in the Museum provided a fascinating reaction by one elderly gentleman who openly disagreed with the official account and so informed the children accompanying him.

This project will provide key answers to questions surrounding the whole issue of successful nation-building in a world torn by ethnic strife and regional and sub-national struggles. Indonesia is an excellent example of a powerfully articulated nationalism that reverberates throughout society in schools, churches, popular culture, and social practices. A unifying ideology and language are reinforced by systems of representation that intensify each individual's sense of identification with Indonesia; its past, its present and its future. Lessons learned from this project could be applied to other areas of the Third World, but also to our own nation, whose motto, *E Pluribus Unum*, "Out of many, one," seems to characterize a very different type of nation-building.

BHINNEKA TUNGGAL IKA

UNITY IN DIVERSITY





BARBARA EASLEY
SUMMER 1991
FULBRIGHT-HAYS SEMINAR ABROAD

TIMELINE

September-January, 1992	MCSS conference presentation
	Article for Horizon
	Article for Hazelwood-NEA newsletter
	Article for St. Louis Post-Dispatch
	School District presentation
	Art Classes presentation
	Health Classes presentation
	Scout merit badge work
	Materials to International Education Consortium
	Materials to Center for International Studies
	Proposal submission to NCSS
January-May, 1992	Asian Studies unit presentation
	Curriculum in my classes
	Three district high school International Week presentations
	District PTA presentation
	American Education Week display

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PANCASILA	SYMBOLS - INDONESIA objectives and notes to teacher handout #1 symbols
CULTURAL CHARACTERISTICS	ANTHROPOLOGY - INDONESIA objectives and notes to teacher handout #1 red flags handout #2 student reading handout #3 Indonesian behaviors handout #4 simulation
TEENAGE EXPENDITURES IN JAKARTA	ECONOMICS - INDONESIA objectives and notes to teacher handout #1 student reading handout #2 goods and services handout #3 student questions
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CAREER CHOICES AND OPPORTUNITIES	EDUCATION - INDONESIA objectives and notes to teacher handout #1 dialogue on education handout #2 charts and graphs
MISCELLANEOUS INFORMATION ON INDONESIA	definitions of Indonesian terms Bahasa Indonesian language major Indonesian ethnic groups Indonesian proverbs U.S. publication on Indonesia
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BHINNEKA TUNGGAL IKA (UNITY IN DIVERSITY)
INDONESIA - GEOGRAPHY

OBJECTIVES: THE STUDENT WILL BE ABLE TO

1) using latitude and longitude, locate Indonesia on a world map.

2) define geographic terms used to describe Indonesia.

3) complete an outline map of Indonesia, locating islands of the archipelago, major cities, and bodies of water.

4) draw conclusions about land usage and population distribution in Indonesia.

5) compare distance and time between Indonesia and the U.S.

TIME: ONE TO TWO CLASS PERIODS

MATERIALS:
handout #1 geography reading
handout #2 blank map of Indonesia
handout #3 population and land use map, questions
atlas, globe for student use
blank paper
classroom map showing Indonesia

TO THE TEACHER:

1. Give students blank paper and ask them to sketch a world map, placing Indonesia in the center. Be certain to ask them to include the equator on their drawing. (A map of Indonesia displayed in the classroom should get them started.) It is not necessary that continents be drawn exactly; in fact, using squares, rectangles or circles to represent these bodies may be better.

2. Once they have finished, discuss what difference there is if Indonesia is in the center, rather than the U.S. Is the equator properly placed? What is the relationship of the equator to Indonesia? Can they draw some conclusions about Indonesia's climate, agriculture and lifestyle based on its geographic location?

3. Then have the students read the handouts, complete the map work and define the terms.

BHINNEKA TUNGGAL IKA (UNITY IN DIVERSITY)
INDONESIA - GEOGRAPHY

handout #1
READ THE FOLLOWING INFORMATION ON THE GEOGRAPHY OF INDONESIA. DEFINE THE CAPITALIZED WORDS. LOCATE THE BODIES OF WATER, ISLANDS, MAJOR CITIES OF INDONESIA ON THE ATTACHED MAP. LABEL THE COUNTRIES IN THE GEOGRAPHIC AREA OF INDONESIA.

Indonesia is the world's largest ARCHIPELAGO, with 13,677 islands. It stretches from 94 95' to 141 05' east LONGITUDE and 6 08' north LATITUDE to 11 15' south latitude. It is bordered on the west and south by the Indian Ocean, in the east by the Pacific Ocean and in the north by the South China Sea. Indonesia extends 3200 miles from east to west and 1100 miles from north to south.

While 6000 ISLANDS are inhabited, the main islands of Indonesia are: Sumatra, Java, Bali, Kalimantan, Sulawisi and Irian Jaya.

Indonesia shares land borders with Malaysia and Papua New Guinea and sea borders with Singapore, Malaysia, Thailand, Vietnam, the Philippines, Papua New Guinea and Australia.

The four largest populated cities of Indonesia are: Jakarta (capital), Surabaya, Bandung, Medan and Semarang. The POPULATION of Indonesia is 187,000,000, making it the fifth most populated nation of the world.

Indonesian landforms include VOLCANOES, HIGHLANDS, LOWLANDS, TROPICAL RAINFORESTS, SWAMPS, and STEPPES and an equatorial climate.

DEFINITIONS OF GEOGRAPHIC TERMS:

BHINNEKA TUNGGAL IKA (UNITY IN DIVERSITY)
INDONESIA - GEOGRAPHY

handout #3

1. How far is it in miles from your city to Jakarta, the capital of Indonesia? How long would it take to fly to Jakarta? Make an estimate and call a travel agent to find out.

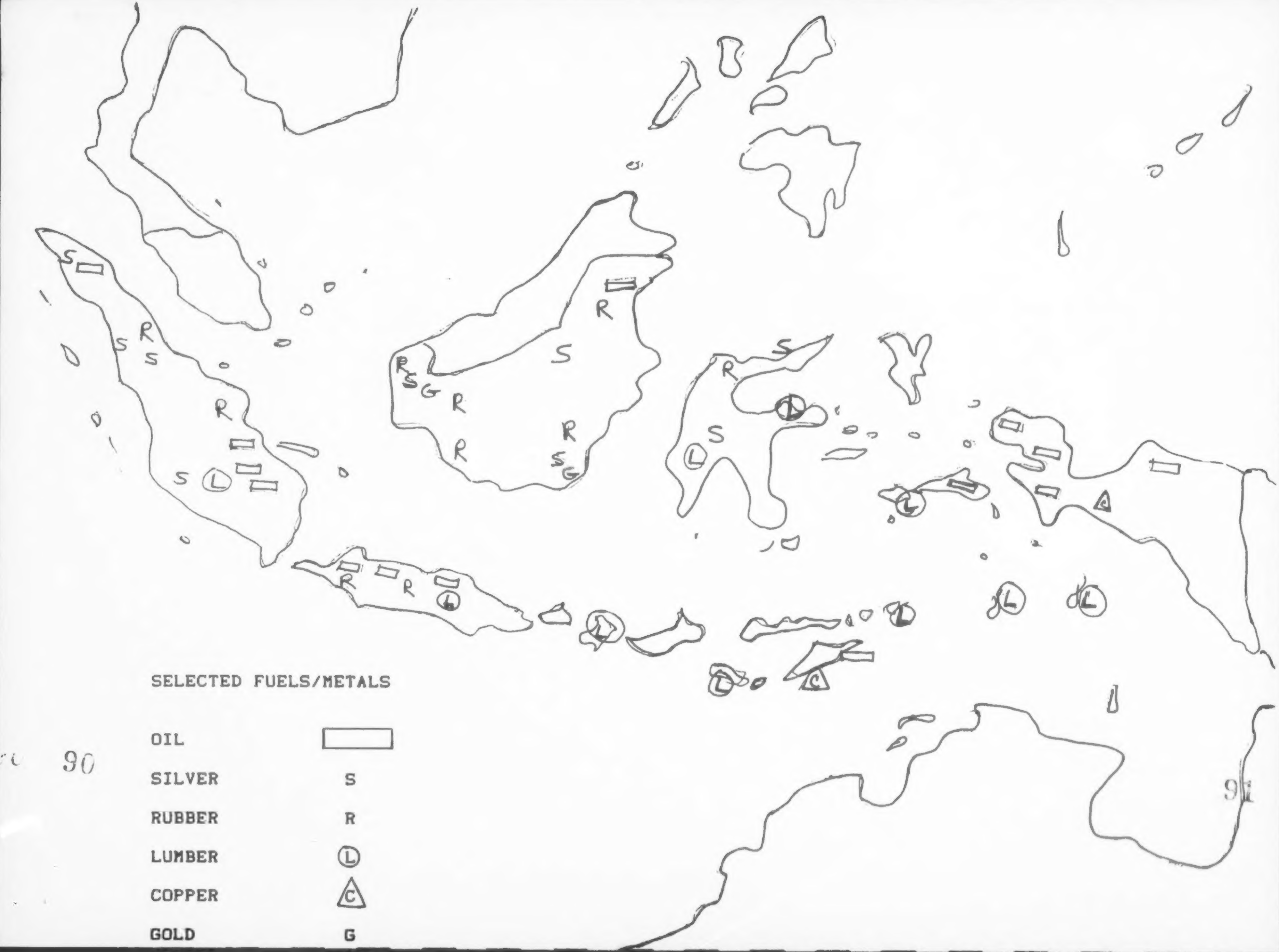
2. Would countries and what bodies of water would you fly across to reach Jakarta?

3. What time of day is it in Jakarta compared to our time? Is Jakarta ahead of or behind us? Use an atlas or globe with time zones to compute this. An alternative would be to compute using 15 degrees of longitude to equal an hour.

4. Using the map handout on population distribution, write three factual statements about the population of Indonesia. What reasons can you give for people living where they do?

5. Using the map handout on resources, hypothesize about the types of products which Indonesia might export. How will you verify your statements?

6. What are your perceptions about Indonesia? List beliefs, ideas, what you would see there. Describe people, transportation, buildings, type of lifestyle that you would expect. How can you prove or disprove these perceptions? (Hint: go to the library and find books with recent photos or pictures of Indonesia. Report to the class what you have discovered.) How accurate were you?


SELECTED FUELS/METALS
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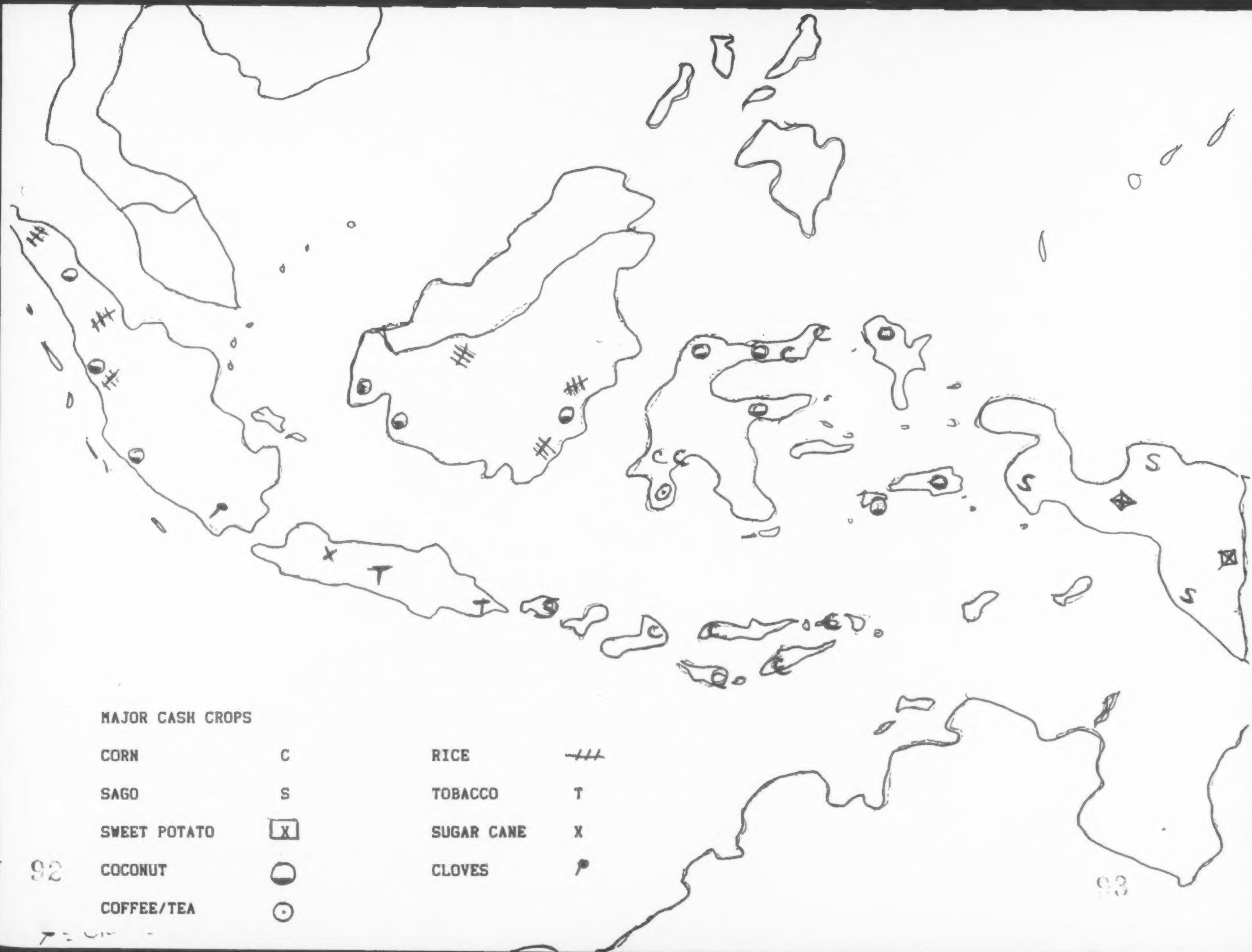
MAJOR CASH CROPS
CORN C
SAGO S
SWEET POTATO ☒
COCONUT
COFFEE/TEA ⊙
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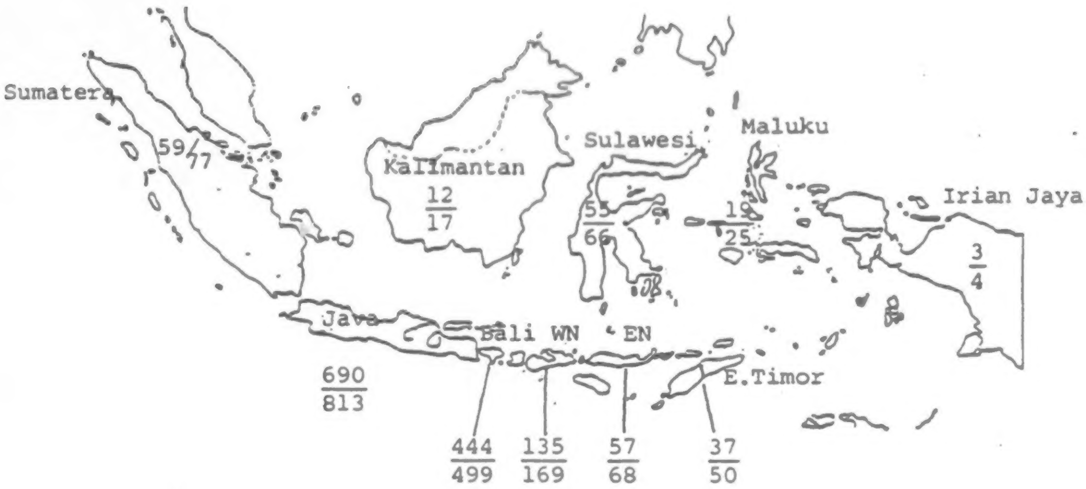
Number of Population per Square Kilometer 1980/1990



SOME RECOLLECTIONS OF THE EARLY DAYS OF THE INDONESIDAN REVOLUTION
INDONESIAN HISTORY - USING PRIMARY RESOURCES

OBJECTIVES: THE STUDENT WILL BE ABLE TO

1) chronologically list historical events in Indonesia at the end of World War II.

2) compare and contrast the Indonesian revolution with that of the United States.

3) identify the foreign nations involved in Indonesia at the end of World War II and cite reasons for their involvement.

4) analyze the role of the press in Indonesia at the end of World War II.

TIME: ONE TO TWO CLASS PERIODS

MATERIALS: Handout #1
Handout #2

TO THE TEACHER:

Students may need a brief historical overview of Indonesia prior to reading the primary source. It is assumed they will have prior knowledge of the historical events of the American revolution.

A comparison of Indonesia with other nations who have or are presently attempting to assume independence could be utilized as well if there is sufficient class time.

"Some Recollections of the Early days of the Indonesian Revolution" has been copied as it was presented by Rosihan Anwar. It might be well to remind the students that Pak Anwar wrote these words in English which is not his native language; this will account for variations of spelling or structure.

SOME RECOLLECTIONS OF THE EARLY DAYS OF THE INDONESIDAN REVOLUTION
INDONESIAN HISTORY - USING PRIMARY RESOURCES

handout #1

As a lifelong journalist, Rosihan Anwar has been a columnist for ASIA WEEK (Hong Kong) and THE STRAITS TIMES (Singapore). He has also been managing editor of PEDOMAN, a daily newspaper in Indonesia. Today, he is a member of the Human Resources Development Center and the Indonesian Manpower Foundation as well as a member of the Indonesian National Film Council and is chair of the Socio-Cultural Commission of the National Film Council. Pak Anwar was 23 and a "pemuda" (youth of the revolution) in 1945 when Soekarno declared Indonesia an independent nation.

In handout #2, he tells his personal story of the impact of independence for his homeland.

After reading Pak Anwar's story, discuss the following in small groups and report to the class:

1. What comparisons can be made with Indonesian independence from colonial rule and American independence from colonial rule?

2. Historically, what reasons did the Dutch have for ruling Indonesia? Why did the British support the Dutch?

3. What values and attitudes were held by those striving for the freedom of Indonesia? How do these compare with other nations striving for independence today?

4. Create a geographic representation of the travels of Rosihan Anwar between 1945-49. How long might the travel have taken by the types of transportation used? Hypothesize what the journey would have been like. Write a short newspaper article describing the travel and events in one of the cities visited.

5. Create a timeline showing the political events described by Pak Anwar.

6. What questions are left unanswered for you? What specific areas would you like to research? As a group, choose a time period in Indonesian history and compile a report for the class. Explain any relationship between the area you choose and the Indonesian struggle for independence.

DEFINITIONS OF TERMS USED IN THE READING:

pemuda:	a revolutionary youth of 1945
Bahasa Indonesian:	the language of all Indonesia, used in addition to 250 ethnic languages spoken in the nation
merdeka:	freedom
lingua franca:	language of the land
Yogyakarta:	a city in east Java. It is a cultural center and the first capital of the republic of Indonesia.
de jure:	by law
divide et impera:	divide and rule
Ramadhan:	Islamic holyday. a month of fasting from sunrise to sunset.
Pak:	A shortened version of Bapak, meaning father, and used as "Mr."

Towards the end of the Japanese Occupation (1942-45) medicine was scarce, food was lacking, people fell by the wayside because of hunger and disease. I had gone to Sukabumi, because the director of the hospital there Dr. Abu Hanifah - who later became Minister of Education and Ambassador to Italy - had still some doses of salversan to cure malaria. By noon through the rumour mill I heard "something has happened at Jakarta", "Japan has lost the war", "*Peta* (the Indonesian auxiliary army created by the Japanese in 1943) has risen against the Japanese". Since I did not have the slightest clue I decided to return to Jakarta by train the following day where I arrived in the evening. I took a *becak* (tricycle) from Gambir Station to Jalan Kramat where I lived. There were not many people in the street. It was dark, because the Japanese had ordered *kusyuu keiho*, all lights out. The street was full of potholes, the becak driver had to grope his way, not too pleasant to ride in his carriage, and inside me there was also *kusyuu keiho*, I knew nothing.

To catch up with events, I resumed my work as reporter.

I learned that Indonesia had declared its independence, but the Japanese who were still almighty prevented the publication of the news.

I covered the first session of the Indonesian Central National Commitee (KNIP) - a representative body of the people ; not elected because elections could not yet be held -- on August 29 at the City Theatre. President Sukarno spoke about the unity of the people and its determination to fight against colonialism. Two days later the cabinet was announced ; it had 10 ministers, 11 departments were formed. On September 2 at Hotel des Indes the first conference was held between President Sukarno and the heads of the residencies and regencies of Java and Madura. Slowly the Government of the Republic began to take shape.

However not much of this got printed in the newspaper. The Japanese censorship continued to operate. What's the use of covering the news? On September 6 the newspaper *Asia Raya* (Greater Asia) where I had worked since 1943 ceased publication. By way of a farewell to the readers in its last edition I wrote an article and chose as subject "Encouraging Indonesian Literature". No politics, no economics, no military affairs, just literature. Why ?

Today one is so accustomed to the fact that the *Bahasa Indonesia* has become the *lingua franca* of this vast archipelago, the one single unifying factor of the 180 million people, a language which can ably express numerous facets of life, a language used in the administration, commerce, science, the media. But sometime one tends to forget the situation of 50 years ago when the *Bahasa Indonesia* was at its early stage of development, condemned by some Western acholars as a language inadequate and unsuitable for the modern world. My generation that had the opportunity to get education at the Dutch schools was forced to switch overnight from the use of Dutch language to that of *Bahasa Indonesia* when Japan occupied the Netherland Indies and decreed that *Bahasa Indonesia* was the official language replacing the Dutch language. In a short time they mastered *Bahasa Indonesia*. During the Japanese Occupation there was a dynamic group of *avant garde* artists who began to express themselves in poetry, drama, theatre, music, all in *Bahasa Indonesia*. These young artists, later known as *Angkatan 45* (the 1945 Generation) had made an indelible mark on the development of modern literature of Indonesia. So I thought that after three years of Japanese occupation, mention should be made in my farewell article about literature and language. The *Bahasa Indonesia* has come of age - no mean schievement considering the then prevailing situation and condition.

PEMUDA & ACTION :

In describing the situation of the first weeks of September, let me draw, after John Dos Passos' technique of story-telling with his "Camera-eye", the following picture, taken from an ad page.

> " Cinema showing : Nippon and Minami - Wakakihi no Yorokihi (Japanese film) ; Yatiyo - Siti Nurbaya (Indonesian film) ;Sin-A: Kung Paw He (Chinese film) - 6 to 12 September, 2605.
> Big boxing match, starting at 6.30 p.m. September 9th:
> Tan Gwat Tek will fight Tiger Jusuf in 10 rounds ; Johny Rentens against Kid Herman.
> 17th State Lottery drawn on September 3: first cash prize 40.000 Guilders".

What does this indicate ? Note, the year was still 2605 -the Japanese year - instead of the *anno Christi* 1945. Life went on as usual. Nothing really much had changed. Where was the newly proclaimed Republic of Indonesia ? Sukarno and Hatta seemed to be vacillating. Was Sukarno unsure of himself or plainly scared to be tried as "war criminal" because of his cooperation with the Japanese?

The Pemudas decided that it was time to take action and assert the existence of the Republic. On September 3 the Pemudas took over control of the Railway, September 4 the Tramway, then Radio Jakarta was seized. In Jakarta there were about ten groups of Pemuda, such as Pemuda Menteng 31, the medical students at Prapatan 10, the Islamic students, the Sjahrir group, the Peta, Heiho, Seinendan group, etc. They were active in sensitizing people to the struggle for independence. They painted the trains and tramways with slogans "Independence or Death", "Once free forever free". They seized the arms and vehicles from the Japanese. They occupied the offices and buildings and declared them as "Milik Repoeblik Indonesia" (Property of the Republic of Indonesia). On September 15 a group of British officers of the Allied Command under Admiral Louis Mountbatten headquartered at Singapore parachuted into Kemayoran airfield to begin implementing RAPWI (Rehabilitation Allied Prisoners of War and Internees). When Japan capitulated, on the island of Java there were 2.490 British, 105.043 Dutch, 1.467 of various nationalities such as American, Danish, German held in Japanese camps. The Allied Command had made the Japanese army responsible for the fate of the war prisoners until the arrival of the Allied forces.

The Pemudas became angry to see the Japanese soldiers still exhibiting their power, although Dai Nippon had lost the war. Furthermore, among the first arrivals of British officers there was also Dr. Ch.O. van der Plas, former Dutch governor of East Java, prototype of the divide et impera politics. Was Dutch colonialism making its comeback ? This could not be allowed to pass unchallenged.

The Pemudas made a call to hold a mass rally in order to demonstrate to the international world that the Indonesian people refused to be colonized. The mass rally took place at Lapangan Ikada on September 19, despite stern prohibition by the Japanese Army Command.

Jakarta then had a population of half a million (today 8 million) and the Ikada square was filled with tens of thousands of people carrying flags, bambu spears, daggers and knives. The cabinet met the whole morning deliberating whether President Sukarno and Vice President Hatta would attend the mass rally or not ?

Finally at 5.oo p.m. after being persuaded by the Pemudas, Sukarno went to the square which was surrounded by Japanese soldiers with fixed bajonets and tanks. Fortunately no incident happened.

Sukarno mounted the rostrum and spoke briefly, asking the crowd to disperse and go home peacefully. This they did, marching through Jakarta streets, singing patriotic songs.

The mass rally at Ikada is commemorated today every year as a watershed in the Revolution. The Pemudas had shown that de facto the Republic was a reality, while the de jure recognition would become a matter of a combination of diplomacy and armed struggle to be solved further.

What was the profile of the Pemuda ?

The Dutch described them as "extremists" ; a band of long-haired and bearded youth that had obtained semi-military training from the Japanese (according to a Dutch writer, 1,7 million young Indonesians in Java received such training) ; people in the age group 18-25 years consisting mostly of halfbaked intellectuals, and driven by semangat (spirit) rather than akal (ratio).

On the other hand, as the Pemudas saw themselves, they were just plain, young people from all walks of life, the educated and the half-educated, bound together by a common experience suffered under the Japanese military boots, and an overriding motive and objective : no more colonialism, no more to be slaves in their own country.

The first badge of 2.000 British troops landed at Tanjung Priok harbour on September 29. Thanks to the Pemudas and as a result of the mass rally at Ikada ten days earlier, the people were no longer passive, they had been electrified, they were ready for the things to come.

CLASHES WITH NICA :

In October as more and more Dutch military personnel entered Indonesia under the cover of Allied Forces, as the Dutch prisoners left the Japanese camps and recruited into the Royal Netherland Indies Army (KNIL) together with the traditional, mercenary Ambonese soldiers from the Moluccas, the Dutch under Lt.Gen. Van Oyen, moving from the 10th Batallion barracks, began their offensive against the Republic, by creating terror and chaos in the streets.

The first clash between the Pemudas and the NICA (Netherland Indies Civil Administration) soldiers occurred on October 12 at Jalan Kramat. Increasingly Jakarta became a sort of Wild West, with the Dutch letting loose their soldiers, roaming the city, shooting indiscriminately at the "Pemuda ekstremis".

The Republic had no official army. The PETA army had been disbanded by the Japanese on the day of their capitulation to the Allies.

On October 5 Presidential Decree No.2 was issued on the formation of Tentara Keamanan Rakyat (TKR), the People's Safety Army.

On October 7 I drove to Cawang -at the periphery of Jakarta- to see the simple ceremony of the installation of the first platoon of TKR, led by former PETA NCOs.

I was then deputy editor of the newly founded newspaper Merdeka which came into being on October 1. Many foreign correspondents had arrived in Jakarta to cover the events in Indonesia. On October 4 President Sukarno with his entire cabinet received those American, British, Australian, Dutch, Indian, Chinese newspapermen at his residence, granting them an interview and a photo-session. There I met the American correspondent Ralp Conniston who later disappeared on a trip to Java's interior, never to be found back.

Apart from working as a journalist I also joined a kind of rolling theatre cum singing troubadours, called Seniman Merdeka (The Free Artist). Writers, poets, composers, painters formed a group which using an old, rickety, open truck visited various places in Jakarta. They gathered the people in an open space, under the blue sky, and entertained them with a program of music, songs and comedy skits, and last but not least: the latest news. The Pemudas that participated in this group included among others the late Usmar Ismail (later known as the Father of the Indonesian Film), the late Cornel Simanjuntak (whose songs are still sung by today's youth), the late Sudjoyono (wellknown painter). While joining the choir, I also acted as presenter of the latest news which always ended with the message to the audience:"Down with colonialism", "Fight the NICA". Other young people may have joined the army, some went into politics, this group of artists had its own contribution towards the struggle for independence. Such was the spirit of time.

THE BATTLE OF SURABAYA :

Came November with important political decisions and the roar of cannons. Decree November 1st signed by Vice President Mohammad Hatta was announced, encouraging people to form political parties which represent all the important streams in the society, thus abandoning the one-party system. This line of action has been recommended two days earlier by the Working Committee of KNIP under chairman Sutan Sjahrir who had just published a pamphlet called Perjuangan Kita (Our Struggle) in which he stressed that "the aim of the Indonesian Revolution should not be nationalism, but democracy."

In the evening of November 9 I boarded the special train that carried President Sukarno and Vice President Hatta to Yogyakarta to attend the first Youth Congress. While sitting in the hall next morning listening to the fiery speeches of the Pemuda leaders, a telephone call came from Surabaya with the terse message: "We are bombed by the British".

Following my reportorial instinct, that very evening I found myself huddled in the corner of an ammunition train racing under the starless sky, through the plains of East Java, across the winding river Bengawan Solo, with destination Wonokromo, the nearest station to Surabaya which was already in a pitched battle against the British.

I stayed several days in Surabaya, sleeping in a hut in the midst of ricefields or in an abandoned kampong house, moving around to see the hospital and casualties (15.000 people have lost their lives in the Battle of Surabaya, according to later accounts) and witnessing the courage of the Pemudas who dared to stand up against a crack British division with World War II battle experience and modern arms.

When I left Surabaya I heard the news that a new cabinet has been formed, headed by Prime Minister Sjahrir, who at the age of 36 assumed the responsibility to initiate negotiations with the Dutch and to gain de jure recognition for the Republic.

The Dutch, however, continued with their Wild West tactics in Jakarta. On November 21 Mohammad Roem, an Islamic leader (who later became cabinet Minister and chief negotiator with the Dutch) was shot at his house in Kwitang ; he survived, but for the rest of his life he would be limping. On November 28 the area of Pasar Senen came under fire of the NICA soldiers. My friend Cornel Simanjuntak, the composer, was in that area as one of the "Commandante" of the Pemudas until he got shot, wounded and evacuated to Yogyakarta where he died a year later of tuberculosis.

This trend of casualties among the students continued until the following month and again on December 7 fighting broke out in the Pasar Senen area. On that day the student leader Rachman Zakir, commander of Angkatan Pemuda Indonesia (API) was caught by the NICA soldiers and executed at Kramat Laan. His deputy Daan Anwar miraculously survived ; he lost one eye, but continued later to serve in the Indonesian Army until his retirement as Brigadier-General.

JOURNEY TO THE INTERIOR :

By December the British forces had secured a foothold in most of the key cities : Jakarta, Bandung, Semarang, Surabaya in Java, Medan, Padang, Palembang in Sumatra, while the NICA was attempting to set up their administration under the umbrella of the British.

However Java's interior where the majority of the population lived was under full control of the Republic of Indonesia. No foreign troops appeared there. It was time to take a closer look.

On December 16 President Sukarno, Vice President Hatta and PM Sutan Sjahrir, accompanied by several cabinet ministers and foreign correspondents boarded a special train at Manggarai station with destination ten cities namely Solo, Yogyakarta, Madiun, Kediri, Blitar, Malang, Purwokerto, Pekalongan, Tegal and Cirebon. The journey lasted ten days. The purpose was the leaders wanted to visit their people and to explain to them about the policy of the Government.

Mass rallies were held at every city. Sukarno, Hatta and Sjahrir exhorted the people to keep fighting against colonialism and to defend their independence. Against the propaganda of the Dutch who consistently painted the Republic as a chaotic and lawless state, Sukarno proclaimed loud and clearly in his speeches: " Everything is running well in the Republic".

Returning to Jakarta I interviewed Vice President Hatta who was an economist, while the train was passing the Karawang area. "This area is very good for mechanized farming. Our economy must be based on cooperatives. We can start development here" mused Hatta.

But Jakarta was still unsafe.

On December 26 five Dutch soldiers tried to assasinate PM Sjahrir. Two days later Amir Sjarifuddin's car, the Minister of Information, was shot at. On December 29 the Republican Police was disbanded and replaced by "Civilian Police" under the command of British Lt.Col. Harding. At year's end all public utilities, water, electricity, telephone hitherto run by the Republic were placed under Allied comtrol.

The safety of the High Government of the Republic became dubious.

On January 3,1946 President Sukarno and Vice President Hatta left Jakarta and settled themselves in Yogyakarta which became the capital of the Republic for the next four years. PM Sjahrir remained at Jakarta to negotiate with the Dutch on the future of Indonesia.

All of my friends from the group of "The Free Artist" had also evacuated to Java's interior. I remained at Jakarta, somewhat lonely. A short poem of mine, published in *Merdeka* daily on January 1,1946, reflected this mood. When accompanying Sukarno,Hatta and Sjahrir on their trip to Java's interior, one day I saw the mountain of Arjuna in East Java and it was there that I composed these lines - *mirabile dictu*, sentimental, non-revolutionary lines - in crude English translation as follows :

To you, Mount Arjuna
On a clear sky and bright morning
Nature is quietly meditating
I feel as if your Summit
clean and gray
is looking into my heart,
this tired traveller.
You are lonely all of a time
I am lonely many a time .....

THEREAFTER :

Although I worked at Jakarta, occasionally I visited Yogyakarta to keep abreast with development inside the Republic.

I was thrown in prison when the Dutch launched their first military action against the Republic on July 21, 1947. Silently I wept in the tiny prison cell with too many occupants, one of them Major M.T.Haryono (who later as Major General was murdered by the Communists in the coup of September 1965), and I reflected then: "My God, how difficult it is to fight for the Republic".

The second military action came on December 18, 1948, and my newspaper *Pedoman* (Guide) was banned by the Dutch because of its editorial stance of supporting the cause of the Republic of Indonesia.

On July 7, 1949 I left Yogyakarta heading towards the guerilla area in Central Java, together with Lt.Col. Suharto (now President) to interview the Commander of the Armed Forces General Sudirman who was seriously ill and to cover his return to Yogyakarta.

On August 17 I arrived at The Hague, Holland, to cover the Round Table Conference and finally the Dutch had to give in to the Indonesians
I witnessed the ceremony at the Palace De Dam when Vice President Hatta and PM William Drees, in the presence of Queen Juliana, put their

signatures under the document of transfer of sovereignty.

On New Year's Eve as I walked along the canals of Amsterdam, after seeing off my wife at Schiphol airport who returned to Indonesia, as I looked at the wintry silence and peace of the Dutch scenery, I remembered again how five months before I walked through the barren hills of Mount Kendeng with Lt.Col. Suharto to a rendezvous with Gen. Sudirman, and it occurred to me: "What a contrast ! My country is free now".

A few days later I crossed the Atlantic Ocean, landed at New York, proceeded to New Haven to follow a short course at Yale Drama Workshop. That was my first visit to the United States, first week, January 1950.

CONCLUSION :

That concludes my story. A story with voices from the past, containing attitudes and values, dreams and hopes which perhaps are no more relevant to the present world with its globalization of the economy, its glorification of the power of the free market forces, its age of information and the reign of CNN, its New World Order as conceived in the mind of President George Bush.

To the young generation of Indonesians today this story may be interesting to read but not very useful as they have other values and attitudes, different priorities and objectives. And they might say:"True, once upon a time, there was this Pemuda of 1945 who had been driven and propelled by one predominant thought and passion - I wanna be free, I wanna be my own self, I wanna have my dignity, I never want again to be a slave, I wanna be human and humane. But what are you talking about ? Wake up, man. This is 1991. This is me, man, me and my generation. So long, man".

SYMBOLS
INDONESIA - PANCASILA

OBJECTIVES: THE STUDENT WILL BE ABLE TO

1) define the term "symbol".

2) list examples of Indonesian symbols and explain their meanings.

3) identify symbols of the United States and compare them with Indonesian symbols.

TIME: ONE CLASS PERIOD

MATERIALS: Handout #1 Symbols of Indonesia

TO THE TEACHER:

A symbol is an easily recognized and widely understood form of identification. Symbols are used in your family, school, community, state and nation. Often, they are visual representations which stand for or "symbolize" certain beliefs, values or attitudes of a group. They may also be songs or stories.

National symbols are those which a nation or country uses to unify the citizens. They have the same meaning for everyone in the nation and this helps to form a bond among the citizens of the nation.

1. Identify symbols which unite your school. What do they mean? Does the student body recognize these symbols? Why?

2. What symbols are used nationally in the United States? Consider visuals as well as music, stories etc. Does everyone in class recognize these? How did everyone learn the meanings?

3. After listing these and discussing their meanings, give students handout #1.

4. A special attachment outlines information on the political parties of Indonesia. Included is a chart of the structure of Indonesian government.

SYMBOLS
INDONESIA - PANCASILA

TEACHER INFORMATION

GOLKAR is the government party. Golkar controls voter registration in the villages and provinces and supervises voting. This party can organize at the village level, while the others are not allowed to do so. That is because GOLKAR is not viewed as an official political party.

All government employees are expected to support GOLKAR. GOLKAR candidates for the PDR (see attached sheet) and other posts win.

PDI is the nationalist party and was created from several small parties supported by Catholic and Christian groups. It is called the Indonesian Democratic Party and is the smallest of the three.

PPP is the Development Unity Party and has its roots in the Islamic community. They are also regulated by the government and were not allowed to use the holy shrine of Mecca as the symbol of their party.

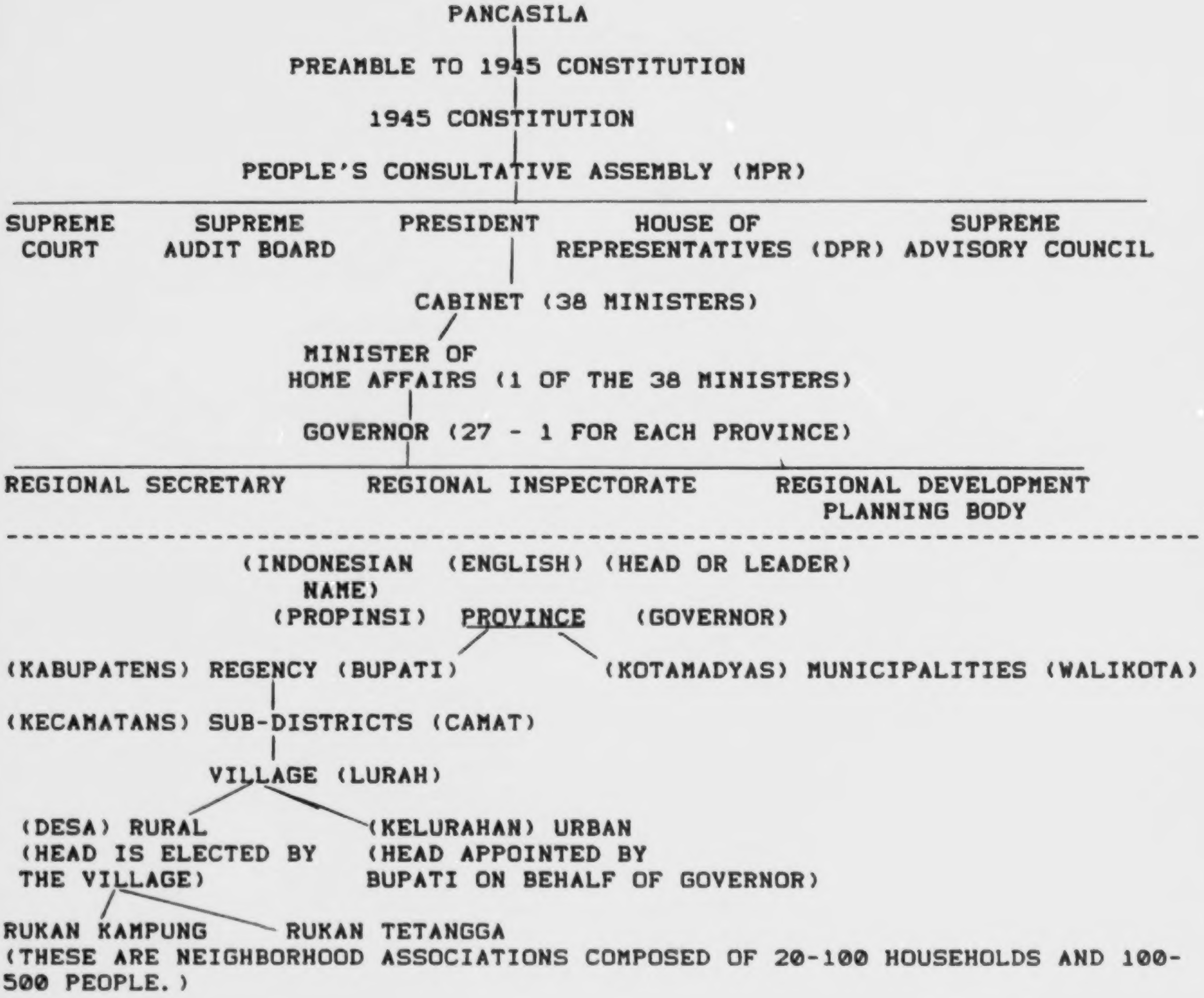
These parties utilize parts of the pancasila as party symbols. This was not by choice, but by dictum of the government.

In the 1987 elections, GOLKAR candidates received 73% of the votes, the PPP received 16% and the PDI received 11%.

The next national election for the DPR will be in 1992 and the election for president will be in 1993.

SYMBOLS
INDONESIA - PANCASILA

GOVERNMENT STRUCTURE



PANCASILA

PREAMBLE TO 1945 CONSTITUTION

1945 CONSTITUTION

PEOPLE'S CONSULTATIVE ASSEMBLY (MPR)

SUPREME COURT
SUPREME AUDIT BOARD
PRESIDENT
HOUSE OF REPRESENTATIVES (DPR)
SUPREME ADVISORY COUNCIL

CABINET (38 MINISTERS)

MINISTER OF HOME AFFAIRS (1 OF THE 38 MINISTERS)

GOVERNOR (27 - 1 FOR EACH PROVINCE)

REGIONAL SECRETARY
REGIONAL INSPECTORATE
REGIONAL DEVELOPMENT PLANNING BODY

(INDONESIAN NAME) (ENGLISH) (HEAD OR LEADER)

(PROPINSI) PROVINCE (GOVERNOR)

(KABUPATENS) REGENCY (BUPATI)
(KOTAMADYAS) MUNICIPALITIES (WALIKOTA)

(KECAMATANS) SUB-DISTRICTS (CAMAT)

VILLAGE (LURAH)

(DESA) RURAL (HEAD IS ELECTED BY THE VILLAGE)
(KELURAHAN) URBAN (HEAD APPOINTED BY BUPATI ON BEHALF OF GOVERNOR)

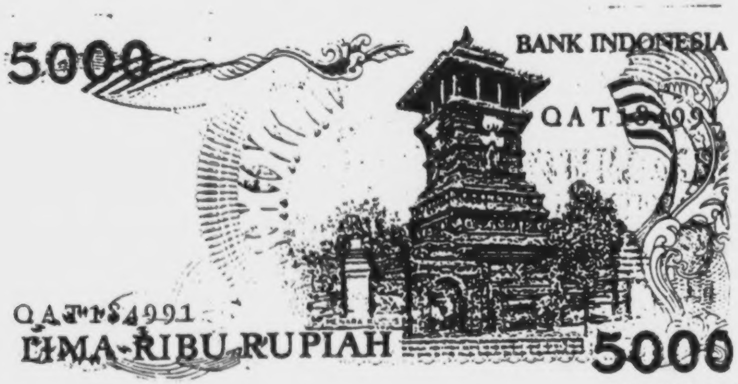
RUKAN KAMPUNG
RUKAN TETANGGA
(THESE ARE NEIGHBORHOOD ASSOCIATIONS COMPOSED OF 20-100 HOUSEHOLDS AND 100-500 PEOPLE.)

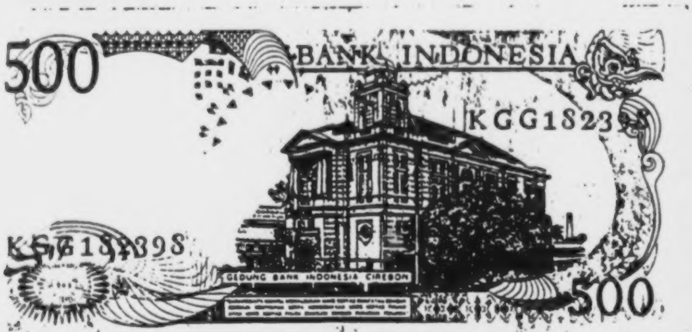
SYMBOLS
INDONESIA - PANCASILA

handout #1

The rupiah is the monetary system used in Indonesia. An American dollar is worth about 1950 Rp. (For the latest value, see the financial page of your local newspaper.) There are rupiah coins whose values are 5 Rp., 10 Rp., 25 Rp., 50 Rp. and 100 Rp. and paper money in 100 Rp., 500 Rp., 1000 Rp., 5000 Rp., and 10,000 Rp. The bills are each different color; this enables people who cannot read to distinguish between the values.

1. What symbols can you identify on the bills? What do they mean to you? Why?
2. What other symbols are found on the bills? Why do you think they are used?
3. The 10,000 Rp. note contains the picture of R.A. Kartini, a Javanese princess, born in 1879. She rebelled against Javanese aristocratic customs which kept girls in confinement at home until they married. Kartini was one of few girls who was allowed to attend elementary school and, after her marriage, she started a coeducational school. She was only 25 when she died, but her life and the letters she wrote inspired others to open "Kartini schools." Why do you think she is included on the largest denomination bill?
4. There is special significance to the blank ovals on each bill. When the bill is held to the light, a face of an Indonesian appears. Why would Indonesia print the bills in this way?
5. Compare the Indonesian bills with those of the U.S. What symbols appear on U.S. currency? What languages are used? Are their any similarities between the two sets of bills? Write three statements which make comparison or contrast statements.





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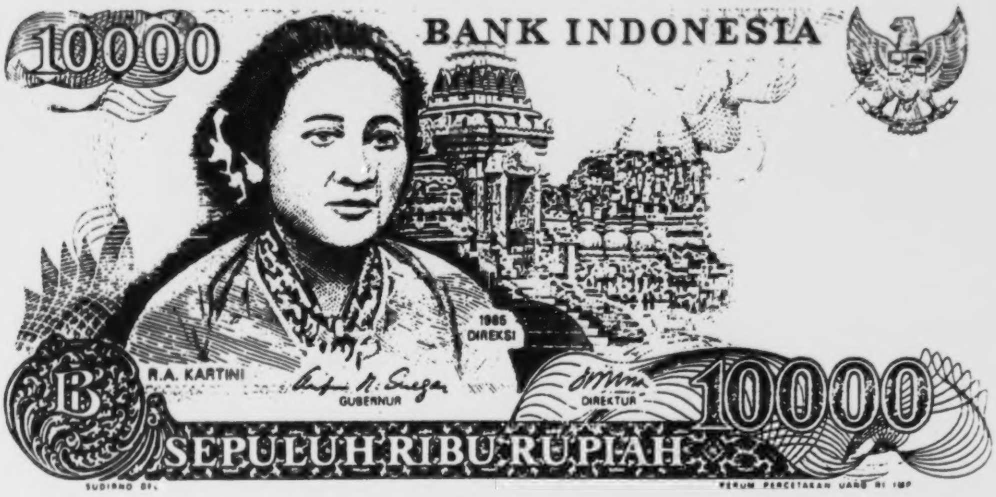
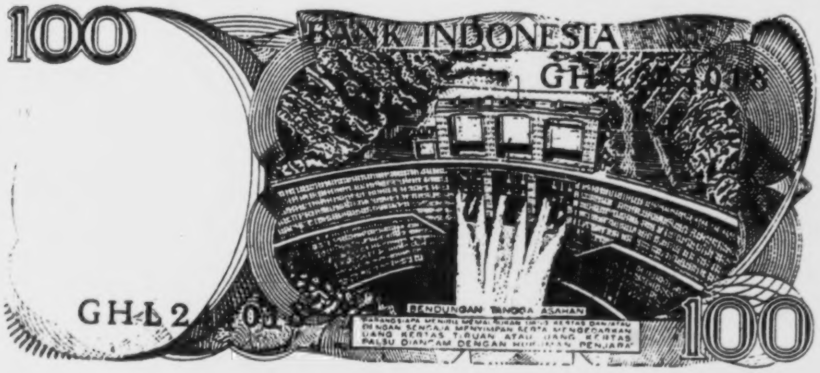
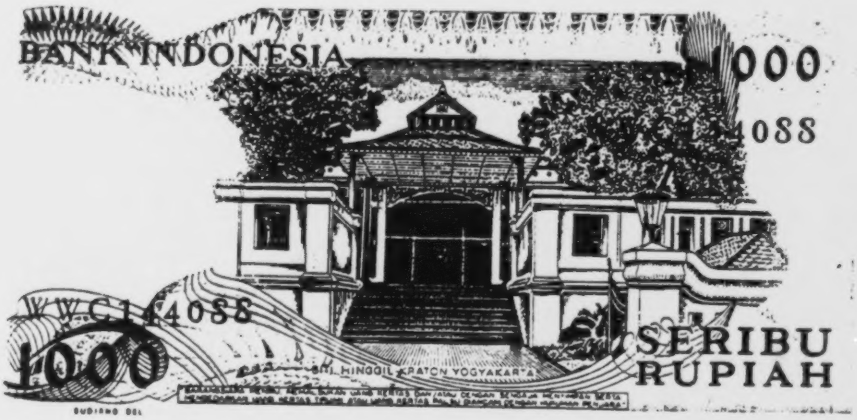

10000
BANK INDONESIA
1985
DIREKSI
R.A. KARTINI
GUBERNUR
DIREKTUR
10000
SEPULUH RIBU RUPIAH
SUDIRNO DEL
PERUM PERCETAKAN UANG RI


100
BANK INDONESIA
GHL
GHL2
BENDUNGAN TANGGA ASAHAN
100


BANK INDONESIA
000
4088
WWC144088
1000
SITI HINGGIL KRATON YOGYAKARTA
SERIBU
RUPIAH
SUDIRNO DEL

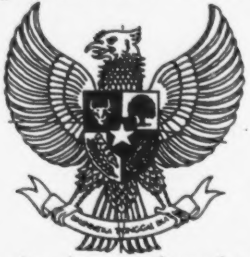
SYMBOLS
INDONESIA - PANCASILA

PANCASILA - AN INDONESIAN POLITICAL PHILOSOPHY

Indonesia considers itself a democratic state, based on pancasila (pan cha see la) and its 1945 constitution.

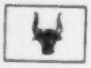
Pancasila is the nation's outlook on life and consists of five philosophical principles which are inseparable. Pancasila is part of the preamble of the 1945 constitution of Indonesia.

Each statement of the pancasila is represented in the national seal.



To understand the seal is to understand the nation of Indonesia.

1. The golden eagle (garuda, a mythical bird) represents creative energy and is a symbol found in ancient Hindu stories. The gold symbolizes the greatness of the nation.
2. There are 45 feathers on the neck, 17 wing feathers and 8 tail feathers to symbolize Indonesia's Proclamation of Independence on August 17, 1945 (8 - 17 - 45).
3. Garuda holds a banner with the words "Bhinneka Tunggal Ika". This is Bahasa Indonesian and means "Unity in Diversity."
4. The shield symbolizes self-defense. This shield contains the 5 symbols of the Pancasila.
5. The pancasila is represented by the following:

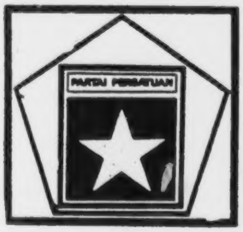
THE STAR		1st Sila:	BELIEF IN THE ONE AND ONLY GOD Indonesians follow one of four great religions--Islam, Buddhism, Hinduism or Christianity.
UNBROKEN CHAIN OF HUMANITY		2nd Sila:	A JUST AND CIVILIZED HUMANITY Indonesians do not tolerate physical or spiritual oppression.
BANYAN TREE MANY CAN STAND BENEATH IT		3rd Sila:	THE UNITY OF INDONESIA In 1928, Indonesia's youth pledged to have one country, one nation and one language, uniting all the diverse ethnic groups
WILD BUFFALO		4th Sila:	INDONESIAN DEMOCRACY Discussion (musyawara) and mutual assistance (gotong royong) to reach consensus (mufakat)
COTTON & RICE		5th Sila:	SOCIAL JUSTICE There is equal distribution of welfare and protection of the weak.

Indonesia's flag is red and white so the shield is red and white.

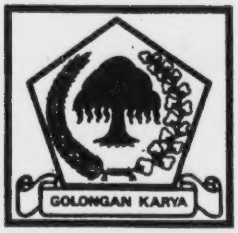
SYMBOLS
INDONESIA - PANCASILA

Pancasila is a way of life for Indonesians. It includes many "adats" or customary laws of village life. Pancasila is studied every year in school. There is a week long course for all government employees and, in fact, first year students in junior secondary, senior secondary and even post-secondary private training schools devote the entire first week of school to the study and practice of the precepts of pancasila.

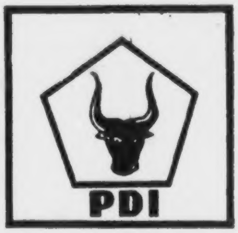
The symbols of the three political parties in Indonesia each use part of the pancasila symbols. Consider what each party stands for based on its symbols. Research to discover how accurate you are.



PPP



GOLKAR



PDI

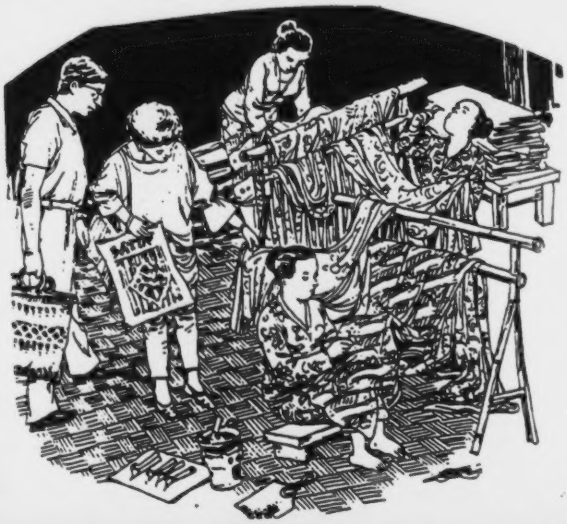
OTHER INDONESIAN SYMBOLS

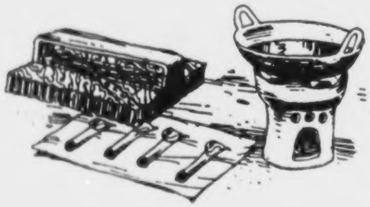
Batik, dyed cotton cloth, contains many symbols. Batik is produced by using a canting which holds hot wax. The wax is dripped onto cloth to form a design. Then the fabric is dyed. For each color, new wax drawings are added until the design is complete.

Cities where batik is produced have special designs; Indonesians recognize the city of origin by the colors and designs of the batik. There are designs for weddings, funerals, "get well", "be happy" and so on.

Batik is used for traditional as well as modern clothing. It is not unusual to see batik sarongs or selendangs in use on a daily basis.

Is there traditional or special cloth or clothing in the U.S. What does it symbolize?





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SYMBOLS
INDONESIA - PANCASILA

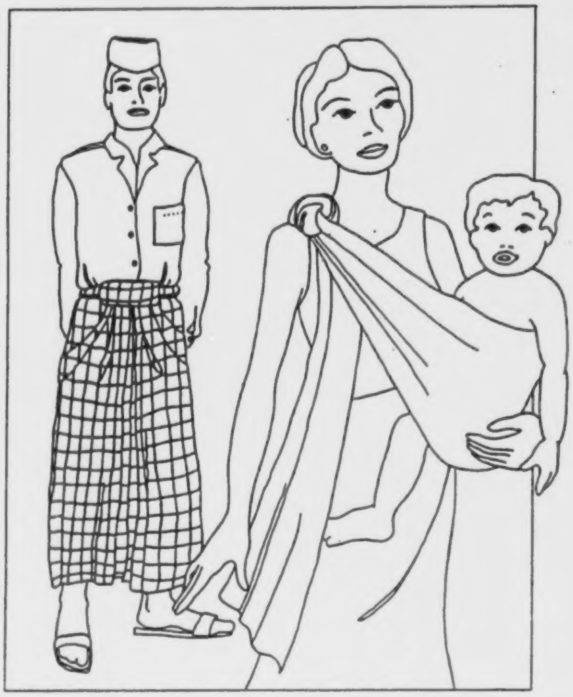
THE IMPORTANCE OF RICE

Rice is a staple in the diet of Indonesians. Every meal, no matter how elaborate, is created around rice in some form. While nasi putih (plain boiled rice) is often served, the national rice dish is nasi goreng or Indonesian fried rice. Nasi goreng contains hot, red chiles which are favored and enjoyed by Indonesians.

Rice is also the symbol of life. Every available space is used for growing rice. From planting (men only) to harvest (men and women), the plants are carefully tended. Any carelessness might scare away its sacred soul, called Dewi Sri, and result in crop failure.

During many religious festivals, intricately decorated rice offerings are created and eaten or left in the fields for the rice goddess.

The importance of rice is also shown by its symbol in the pancasila. Rice stands for prosperity for all.



Sarung
Men's wraparound

Selendang
Carrying Sling

SYMBOLS
INDONESIA - PANCASILA

WAYANG GOLEK AND WAYANG KULIT

Wayang golek (wooden puppets) and wayang kulit (leather puppets) are used in many areas of Indonesia. The puppet plays are elaborate (50 piece gamelan orchestras) and lengthy (up to 8 hours long).

The characters are most often from the stories of the Ramayana or Mahabharata. These are ancient Hindu epics which originated in India. As Hinduism was accepted in Indonesia, these stories were incorporated into the culture of the Indonesian people.

While only a small percentage of Indonesians practice the Hindu religion today (most notably on the island of Bali), the stories continue to play a major role in the arts of Indonesia.

The puppet plays are often interspersed with moral teachings and are even used to include "commercial messages" on family planning. The dalang, or puppet master, moves the puppets and sings or chants much of the story while the orchestra plays.

Because everyone knows the stories, people move about the stage area, talking, eating and sleeping. They await the exciting scenes, signalled by louder and faster music, such as a fight between two characters.

Indonesians know and recognize each of the many puppet characters. these stories form a unifying force among the citizens of the nation.

Does the United States have such stories? What are they? How do the citizens learn the meanings?

What stories are told in the Ramayana or Mahabharata? Research this and report to the class.

Wayang kulit
Shadow puppet

CULTURAL CHARACTERISTICS - A SIMULATION
INDONESIA - ANTHROPOLOGY

OBJECTIVES: THE STUDENT WILL BE ABLE TO

1) distinguish between perceptions and facts related to Indonesians.

2) compare United States and Indonesian behaviors and attitudes.

3) analyze acceptable behaviors for an Indonesian and American in similar circumstances.

4) given a list of Indonesian behaviors, create a similar list of American behaviors and analyze the differences.

TIME: ONE TO TWO CLASS PERIODS

MATERIALS:

handout #1	Red Flags and their meaning
handout #2	Reading on Indonesian culture
handout #3	List of Indonesian behaviors
handout #4	Simulations

TO THE TEACHER:

1. Have students brainstorm their perceptions of Indonesians. List these on the board.

2. Give the students handout #1 on red flags and behaviors of Indonesians. Have students compare their perceptions with the list of behaviors presented.

3. Give students handout #2, a short reading about Indonesians, but, especially, a description of the Javanese. The Javanese are the largest ethnic group found on the most populated island of Java.

4. After discussion of the reading, ask students to create a list of typical Indonesian behaviors. Handout #3 provides a good list which could be given to students after they have devised their own. Ask students to create a list of typical American behaviors, especially those which seem opposite of Indonesians.
   They could discuss what "red flags" these would signal.

5. After discussion of both lists, give the students handout #4 on "Situations." Students should be able to describe the appropriate response for Indonesians and Americans.

6. These behaviors could then be used to consider misunderstandings of other ethnic groups and sub-groups within their own cultures.

NOTE: A HANDOUT OUTLINING HOW INDONESIANS PERCEIVE AMERICANS IS INCLUDED FOR THE TEACHER. IT COULD ALSO BE USED FOR STUDENTS.

CULTURAL CHARACTERISTICS - A SIMULATION
INDONESIA - ANTHROPOLOGY

INDONESIANS BELIEVE THAT AMERICANS MIGHT:

1. point his foot at you or put his feet up on a table or other object.
2. call you by waving his hand or finger (pointed up).
3. offer you something that he doesn't want. "Would you like the rest of this chocolate bar? I've eaten all I want."
4. Eat while walking in the street.
5. Stand with his hands on his hips. A teacher might do this while lecturing.
6. Say no before saying thank you, as in "no, thank you."
7. Use his thumb or forefinger to remove something from his mouth while eating, without covering one's mouth with a napkin or cupped hand.
8. eat with the left hand or offer and accept with the left hand.
9. seem too direct in his comments.
10. sit on a pillow, book, a table or a desk.
11. show anger more than an Asian would.
12. stand or walk with hands in pockets.
13. raise eyebrows while talking
14. offer something (like coffee or refreshments) only once.
15. start a casual conversation with a complete stranger.
16. be proud of the fact that he worked his way through high school.
17. show a lot of attention to women by opening car doors, carrying packages, etc.
18. lick a stamp or eat ice cream showing his tongue.
19. speak rather loudly and quickly without using any polite forms of address.
20. nod or shake his head or finger at you, or grab your arm or slap you on the back to indicate friendliness.
21. not wear a shirt while playing sports. (males)
22. get angry or bored if you repeat anything, or insulted if you tell him something he already knows.
23. not be overly concerned with his appearance--especially clothes.
24. be unwilling to accord people of high status special politeness.
25. sometimes enjoy going places or doing things by himself.
26. want to talk openly and candidly about politics, religion, ethnic tensions in Indonesia.

CULTURAL CHARACTERISTICS - A SIMULATION
INDONESIA - ANTHROPOLOGY

handout #1

RED FLAGS

A red flag is a subjective reaction which signals that there may be cultural differences at work in one's relations with someone from another culture.

NEGATIVE RED FLAGS

These are the most common type, involving an immediate negative evaluation of the behavior of a member of an unfamiliar culture.

Examples of such negatives are:

1. He is RUDE.
2. He is DIRTY.
3. He is a HYPOCRITE.
4. He is STUPID.

POSITIVE RED FLAGS

These are more dangerous, as misinterpreting cultural meaning in an inappropriately positive way will often lead to disappointment.

Examples of such erroneous positives are:

1. He is so FRIENDLY.
2. He is so GENEROUS.
3. We will be INTIMATE friends.

RECIPROCAL RED FLAGS

These occur when an unexpected reaction is given to one's behavior. They often indicate that one has done something unusual in terms of the host culture.

1. He is ANGRY.
2. He is SURPRISED.
3. He is LAUGHING at me.

CULTURAL CHARACTERISTICS - A SIMULATION
INDONESIA - ANTHROPOLOGY

handout #3

AN INDONESIAN MIGHT:

1. Ask personal questions like: how much did that cost?, how old are you?, why don't you have any children?, how much do you earn?, why aren't you married?
2. Push in lines or push in order to get out of an elevator, into a movie, be waited on before someone else.
3. Tell someone that he is fat, looks silly, or anything that the person might be ashamed of.
4. Forget to knock on a door before entering any room.
5. Spit anywhere or at any time, usually with much mouth noise.
6. Laugh at someone's mistakes.
7. Laugh at someone who is in an uncomfortable, painful or embarrassing situation.
8. Be late for appointments, either business or social.
9. Break into any line.
10. Touch or hold hands with members of the opposite sex.
11. Throw things out of windows, especially car windows. (This includes paper, magazines, fruit peelings etc.)
12. Ride a motorcycle sideways (female) and hole onto the seat, not the driver--unless the driver is female and a close friend.
13. Pick his nose or have a "unique" way of blowing it.
14. Sip liquids with a slurping sound.
15. Torture, tease or abuse animals (especially young people).
16. Burp before, after or during a meal.
17. Crack their knuckles.
18. Have very long fingernails (male), usually on one hand.
19. Comb hair in public.
20. Cover his mouth with a napkin to pick his teeth with a toothpick.
21. Arrive late to a class lecture.
22. Bargain in stores.
23. Arrive as much as an hour late to a party.
24. Say "yes" when they mean "no", for example, accepting an invitation just to be polite.
25. Use a fork (left hand) and spoon (right hand) when eating.
26. Eat with the first two fingers of the right hand.
27. Flatter people too often by telling them they are beautiful, smart, wealthy etc.
28. Push food at guests or insist they eat more than they want.
29. Clap hands, whistle and make clucking noises to get your attention.
30. Expect that every American they meet will want to talk with them.
31. Take shoes off before entering a house.
32. Use the words "sir" or "madam" or "mister" (even for females).
33. Accept things with the right hand only.
34. Pay the check for everyone at a restaurant, pay for everyone in the group to ride a bus etc.
35. Refuse something which is offered just to be polite. Expects to be asked again.
36. Bow slightly to a superior or older person.
37. Move if one's head is higher or lower than someone else's.
38. As a woman, refuse a cigarette or drink; as a man, expect it to be offered.
39. Bend over or bow one's head if it is necessary to pass between two people.
40. Speak softly and slowly; walk slowly (only when necessary to walk).

CULTURAL CHARACTERISTICS - A SIMULATION
INDONESIA - ANTHROPOLOGY

handout #2

There are 187 million people living in Indonesia. While they are all considered Indonesians, they represent a variety of ethnic groups. These include the Javanese, Sudanese, Madurese, Buginese, Balinese, Minangkabau, Bataks, Dayaks. The Indonesians believe and follow the notion of "kerukunan dan mufakat dan musyawarah" which means "harmony and consensus through deliberations."

The Javanese constitute more than half of Indonesia's population and many of the stereotypes associated with Indonesia are actually attributable to the Javanese. In general, therefore, Indonesians are described as friendly, overly polite and happy (because they smile all the time). Indonesians attempt to conform to the "group" and deviating from the group is considered unnatural. Indonesians have refined social behavior with intricate rules of etiquette and politeness.

Nothing startling or unpredictable is enjoyed since this disturbs the harmony and stability. Whenever possible, Indonesians will avoid unpleasantness. Seldom will they tell another person unpleasant or sad news or refuse a request. When it cannot be avoided, they will mask the emotional upset often by smiling or nervous laughter. They do not think of the situation as funny, but only with to spare emotional upset.

Indonesians do not like confrontation and will never complain or shout. Rather they will smile and withdraw. If pushed beyond, however, an Indonesian is likely to lose control and run amok (a word coined in Indonesia) in blind anger.

An Indonesian speaks softly and in even tones, especially with those who are elder or who command respect. There is no arm swinging or use of hands nor eyes even when greatly excited. Reacting with arms, jerking head and eyes is considered "kasar" or unrefined and crude.

The head is considered the most esteemed part of the body. The head contains the "life force" and is considered sacred. Children are never patted on the head and one should always keep his head lower than a person being honored or owed respect.

Feet are the least esteemed part of the body. Pointing with or showing the soles of the foot is a sign of great disrespect. Propping feet on a table or crossing a foot on top of the knee is absolutely taboo.

Greeting or meeting another would include an Islamic handshake, where one person holds both the hands of the other, lets go, and brings his hands to his chest. Slapping a person on the back or grabbing the arm in greeting would not be acceptable. There is little touching in public and never by the opposite sex. It is usual, however, for friends of the same sex to hold hands or entwine arms with one another.

Hands never rest on the hips or in pockets since this appears aggressive. Neither are hands or fingers used to point. To call a cab, an Indonesian would cup his hand and point downward, or hold his arms above his head and clap them once.

CULTURAL CHARACTERISTICS - A SIMULATION
INDONESIA - ANTHROPOLOGY

Being polite means never delivering bad news. Indonesians will answer "belum" (bloom), meaning "not yet", rather than saying no. They will accept invitations to be polite rather than say no and, often, not show up for the invitation.

Indonesians use only their right hand for accepting things or handing things to others. They eat only with the right hand and use of the left hand is considered taboo.

Indonesians operate on "jam karet" or rubber time. This is a convenient phrase designed to cover almost any reason for tardiness. This tardiness could be several minutes to several hours. Since Indonesians often begin conversations by apologizing for something, "jam karet" is often used as is an apology for poor English or not being fully prepared.

Indonesians often invite people to join them at a restaurant for a meal. One person would pay the entire bill for the group; this is the most efficient and harmonious method. If a group were riding a bus, or taking a taxi to their destination, only one person would be responsible for the cost of that transportation. Indonesians, especially in large cities, seldom walk to their destinations. They rely on buses, taxis, bajbaj (a 3 wheeled motorized transport), or motor scooters. Whole families will ride on a scooter; girls are most often passengers and hold onto the seat rather than the driver unless the driver happens to be a close female friend of theirs.

Indonesians would never hold hands, kiss or show any type of emotional display toward a member of the opposite sex in public. They will, however, hold hand with or entwine arms with a good friend of the same sex. Especially in cities, space is very crowded and it is not unusual to find Indonesians hanging out buses or other forms of transportation. They will make good use of space and break into a line if there is space available. Because of this closeness, it is not unusual for an Indonesian to enter any room without first knocking.

Indonesians enjoy talking with people and have no problem with asking visitors many personal questions. They, however, will smile and withdraw if they feel your questions are too personal or they do not wish to answer.

Delicious food is served on the streets from warungs (wagons set up to cook and serve) and in many restaurants. Indonesians never use their left hand for eating and will use a fork in the left hand to scoop and a spoon in the right hand to eat from. This is a habit learned from the Dutch colonials who ruled Indonesia for so long. Often, Indonesians will eat with the first two fingers of the right hand, scooping the food up and into the mouth. Every table has a holder for toothpicks; these are used after a meal but never without first covering the mouth with a napkin. Burping before, during or after a meal is common and liquids are often drunk with a slurping sound. Indonesians would never walk and eat at the same time.

Indonesians are very clean, often bathe twice a day and bathrooms even public ones, contain a large holder for water which could be used for bathing. Water is often left running; someone will come to turn it off. Bathroom floors are usually very wet since water is joyously flung around whether during a bath or to flush the squat toilets.

CULTURAL CHARACTERISTICS - A SIMULATION
INDONESIA - ANTHROPOLOGY

handout #4

SITUATIONS: Read each of the following situations. If you were in Indonesia, how should you respond to each to show you understand the Indonesian culture? How would you normally respond as an American?

1. While visiting an English language school, students are interested in learning more about the U.S. and how you live. You answer many questions and then are asked how much your jeans, Reeboks and gold chain cost.

2. You are visiting a public park on Sunday afternoon. All of a sudden, two Indonesian teens stop you and ask you to be in a photo with each of them.

3. You have gotten friendly with several college students and you ask them if they want to get something to eat. You all go to a nearby restaurant and you are surprised when you are handed the bill for all of you.

4. You have finally mastered the art of driving on the left side of the road. On your first solo drive, you are hit from behind by a taxi. What do you do?

5. You want to have a party. You invite ten teens you have met. Each of them says he will come. Only two show up at the party

6. You are at a local grocery store. You have chosen your purchases and are standing in line to pay the cashier. All of a sudden, two Indonesians cut in front of you in line.

7. Two friends have come to visit you. They remove their shoes at the entrance and bow to your parents, addressing them as "sir" and "madam".

8. You see two Indonesian males walking down the street holding hands.

9. You are in an area of the city that is unfamiliar and you realize you are lost. An Indonesian family (mother, father, infant) riding a motor scooter stops to ask if you need a ride to where you are going.

10. You wish to catch a taxi, but waving wildly and whistling and not gotten a taxi to stop for you.

11. You are invited to a friend's house for dinner. When you are served, you are given only a fork and large spoon.

12. You like tilting your chair back and putting your feet up on a desk or table.

13. You haven't seen your Indonesian neighbor for several days. You ask his son about him and he laughs as he explains that his father is gravely ill and in the hospital.

14. You go to the park to be alone and Indonesians call "Hello, mister" and ask to practice their English with you.

TEEN AGE EXPENDITURES IN JAKARTA
INDONESIA - ECONOMICS

OBJECTIVES: THE STUDENT WILL BE ABLE TO

1) demonstrate the use of the financial page of the newspaper.

2) equate rupiah to dollars

3) analyze similarities and differences in lifestyles of teenagers in Jakarta, Indonesia and the U.S.

4) state and compare values and attitudes between teenagers in Jakarta, Indonesia and the U.S.

TIME NEEDED: ONE TO TWO CLASS PERIODS

MATERIALS:
1) newspaper financial page containing the value of the dollar against foreign currency
2) handout #1 reading
   handout #2 prices of goods and services
   handout #3 questions to answer

TO THE TEACHER:

Students may read the background sheet (handout #1) for information regarding teenagers living in Jakarta, the capital city of Indonesia. This information describes the lifestyle of teens in upper middle class families. This information SHOULD NOT be used as a generalized description of teens in Indonesia, since the majority of the population lives in rural areas and under much different circumstances.

The second handout contains the prices of goods and services which teenagers in the U.S. should recognize as part of their lifestyle.

The third handout contains questions which students could answer in small groups, alone, or in class discussion. Based on the information contained in the handouts, students should draw conclusions regarding values and priorities in Jakarta and the U.S.

million tons in January to May, nine percent down on the same period last year, an official from the state statistics office, Goskomstat, said on Monday.

An expert at the Soviet Academy of Sciences also told the independent Interfax news agency on Monday this year's oil output would not exceed 528 million tonnes.

Anatoly Dmitrievsky, director of the academy's oil and gas institute, said huge investment was needed to reverse the slump which he blamed on poor infrastructure and lack of advanced technology.

Eva Airways flies overseas

TAIPEI (AFP): Eva Airways Corp., Taiwan's first privately owned international airline, inaugurated flights to Bangkok and Seoul yesterday, breaking the overseas air transportation monopoly by the country's flag-carrier China Airlines (CAL).

Thanks to a seasonal travel boom, the opening flights served by two newly bought Boeing 767-300ER passenger jets were fully booked, EVA officials said, adding that routes to **Jakarta**, Kuala Lumpur and Singapore would be inaugurated July 7.

A leased aircraft is expected to fly to Vienna and Sydney in September, they said.

Japan's mobile phone venture

TOKYO (AFP): Japan's Nissan Motor Co. Ltd. said yesterday it had agreed to form a mobile telephone venture with telecommunications firm DDI Corp. and 22 other companies including five foreign concerns.

The new company, TUKA Cellular Tokyo Inc., is to be capitalized at four billion yen ($29 million) with Nissan and DDI holding 26 percent each. Foreign shareholders include British Telecom, Rogers of Canada and GTE, U.S. West and Nynex of the United States.

Nissan said the company would start operating in 1994, aiming for 70,000 subscribners in the first year and up to 700.000 within six years.

CONVERSION RATES

JAKARTA (JP): Bank Indonesia's conversion rates on July 1, 1991:

		Middle Rate Rp
Deutschemark	1	1,081.59
French franc	1	319.50
Japanese yen	100	1,414.92
US dollar	1	1,954.00
Poundsterling	1	3,176.35
SDR	1	2,535.33

		Buying Rp	Selling Rp
Austrian schilling	1	153.02	154.38
Australian dollar	1	1,489.49	1,509.10
Belgian franc	1	52.36	52.83
Brunei dollar	1	1,102.44	1,110.67
Canadian dollar	1	1,708.41	1,720.84
Swiss franc	1	1,256.28	1,267.26
Deutschemark	1	1,077.60	1,085.57
Danish kronor	1	278.66	280.99
French franc	1	318.14	320.85
Poundsterling	1	3,162.57	3.190.13
Hong Kong dollar	1	250.94	252.97
Italian lira	100	144.95	146.23
Japanese yen	100	1,399.87	1.429.96
Malaysian ringgit	1	698.34	704.32
Netherland guilder	1	956.37	964.82
Norwegian kronor	1	276.15	278.46
New Zealand dollar	1	1,111.39	1,138.63
Philippine peso	1	70.90	71.43
Swedish kronor	1	298.41	300.92
Singapore dollar	1	1.101.57	1,110.42
Thai baht	1	75.81	76.45
US dollar	1	1,951.00	1,957.00

ping sources said here Sunday.

They said 15 shipping firms had agreed to raise the fees from Monday by $100 for a 20-cubic-foot container and $200 for 40 cubic feet.

The increase would amount to between five and 10 percent, depending on the goods, the sources said.

The firms include the United Arab Shipping Company (UASC), which groups five Gulf states, as well as shippers from France, Italy, Britain and the Netherlands.

"The increases will take effect July 1, but I don't think they will have any impact on the economy and prices here," said a source from the UASC, now based in Dubai after its Kuwait headquarters were damaged during the Iraqi invasion.

Shipping lines operating between Europe and the oil-rich Gulf are among the busiest in the world given their large trade exchange, which exceeds $25 billion a year.

Another busy line linking Gulf states with Japan and its neighbors is also expected to see an increase in .shipping fees, the UASC source said. The increase could reach $150 per container and would be enforced next week.

0.1445, while in Brussels it rose to 37.30 Belgian francs, against 37.25 at the previous close.

In **Zurich**, the dollar began the day at 1.5545 against the Swiss franc, falling from 1.5570.

In **Milan**, it fell slightly to 1,347.50 Italian lire, from 1,347.70.

Gold closed higher in Hong Kong at $369.15 from $367.15 at the previous close.

volume rose
HK$1.5 billion.
In **Tokyo**, stoc
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Japan cut its offi
rate by half
point.
The key Nikke
age of 225 sel
gained back mo
from the previo
an 817.80-point
cent – surge.
The broader-
Stock Price Ind
jor issues ju

Asian trade barri
of Australian m

SYDNEY (AFP): Asian countries are making increasing use of tariffs and other trade barriers to limit imports of processed minerals from Australia, the authors of a new study said yesterday.

The Australian Bureau of Agricultural and Resource Economics (ABARE) found that mineral exports to Asia were worth just over A$13 billion (US$9.96 billion) in the year ending June 30, 1990, but that only about 10 percent of the amount was highly processed materials.

"Our research has found that tariff rates
products becom
ly processed."
ABARE's execu
Brian Fisher.
'This protecti
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Soviet parliament passes law on denationalization

MOSCOW (Reuter): The Soviet parliament approved a law on Monday to denationalize vast state holdings but conservatives managed to slow the pace of private acquisitions and to exempt some key industries altogether.

They also successfully defended the bill's priority on the sale of state enterprises to work collectives, defeating liberals' calls to distribute much of the state property free.

The bill, approved overwhelmingly after lengthy debate, formally spells the beginning of the end of the state's monopoly on property.

But amendments forced through by conservative deputies underscored the federal parliament's fundamental differences with more radical bodies in the republics and leading cities.

The giant Russian Federation, the richest and most powerful in the union, is preparing to issue thousands of roubles worth of special bonds to residents, who can then use them to "buy" state-owned property.

And the city of Moscow – controlled by the democratic opposition – is settling the final details of an ambitious program to hand over state-owned flats to Muscovites.

The opposition argues Soviet citizens have a moral and economic right to the property after being bled by 73 years of Communist Party mismanagement.

Speaker Anatoly Lukyanov, in the course of the debate, captured the thrust of the parliament's majority, saying: "This is primarily a denationalization law and privatization is only a minor part of it."

Reform

Meanwhile, a radical reform plan drawn up by a Russian economist and U.S. experts has called for six basic steps, including private ownership of property and most state enterprises, to transform a Soviet economy in decline.

Soviet economic figures released yesterday showed oil production declining in the first five months of this year and food and consumer goods shortages continuing.

BEST COPY AVAILABLE

TEEN AGE EXPENDITURES IN JAKARTA
INDONESIA - ECONOMICS

handout #1

Teenagers in Jakarta live different lives than those in most U.S. cities. While 99.6% of all children between the ages of 7-12 go to primary school because it is mandatory and free, only 50% continue to lower secondary school (junior high) and 33% of them go on to upper secondary school (senior high). Parents are responsible for tuition, books and uniforms for the children and there is some money available to help with fees for families who can't afford it.

For teenagers who attend upper secondary school, learning and doing well are important priorities. Therefore, upper secondary students seldom work part time. They can not get a driver's license until age 18, so they have no automobile expenses. They can, however, be licensed on motor scooters at age 17.

The majority of upper secondary students have families who can provide allowances for typical teenage expenses. Teens in Jakarta spend their leisure hours going to movies or walking the several large shopping malls found in Jakarta. Teens often begin dating after lower secondary school and enjoy going out as a couple. Many have televisions and what they know about the United States has come from watching American programs shown on the government channels. Many families have satellite dishes so they have a variety of programs from which to choose.

Students have less leisure time since they attend school 6 days a week and average 1-2 hours of homework each evening. They also spend more time commuting to and from school since transportation is not provided. A typical school day is from 8 a.m. until 1:30 or 2 p.m.

They are seldom asked to do household chores since their families will regularly employ servants to cook, clean, launder and help with younger children. The typical family will have 4-6 children.

While there are typical American fast food restaurants to be found in Jakarta (A&W, Swenson's, McDonald's, Kentucky Fried Chicken), most Indonesian teens enjoy typical Indonesian food. This includes nasi goreng, which is an Indonesian fried rice served with a fried egg on top, sate, which is skewered bits of meat charcoaled over an open flame, and ayam goreng, a whole chicken which is fried until the bones are brittle and served with rice and vegetables.

While food can be purchased at small stands crowding the streets each evening, a typical choice for restaurant food might include eating at a padang. Padang is a city in Sumatra and the name is used for restaurants run by Indonesians from padang. At padangs, you will be served 15-20 different dishes. If you eat from them, then you pay for them. If you don't eat from them, they are removed and you don't pay for the food on them.

TEEN AGE EXPENDITURES IN JAKARTA
INDONESIA - ECONOMICS

handout #2

The monetary system of Indonesia is based on the rupiah. To determine the dollar amount for these goods and services, consult the financial page of your local newspaper.

FOOD AND DRINK		COST IN Rp.
Coca-cola (12 oz. can)		330 in store
		500 in restaurant
candy bar (American-Snickers)		1000
Pizza Hut personal pan pizza		5000
McDonald's	hamburger	1364
	cheesburger	1682
	double cheesburger	3182
	sundae	1819
	ice cream cone	1000
	shake	2228
	fries	1000
	apple pie	1632
soda	regular	819
	medium	1000
	large	1228
aqua (bottled water) 400ml.		500
nasi goreng (Indonesian fried rice)		2500 in restaurant
sate (chicken, beef, lamb)		4200 in restaurant
ayam goreng (fried chicken dinner)		5400 in restaurant
padang		6400 in restaurant

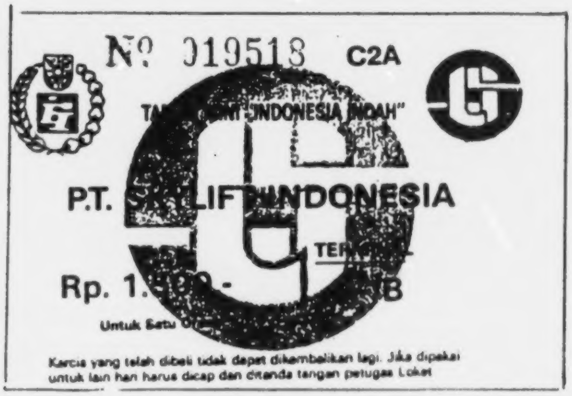
CLOTHES		
T-shirt (from University of Indonesia)		6500
	in dept. store	3900-4900
Polo shirt-Ralph Lauren		
	in dept. store	14,200
	in pasar (street market)	5000
Jeans	Lee (in dept. store)	27,000-36,000
	Levi's (in dept. store)	59,000
	in pasar	5000
Sandals		7500
Shoes	Nike's	78,000-98,000
cotton shorts	in pasar	5000
cotton pants	in pasar	12,000
cotton sport socks		2500

TRANSPORTATION	
1 gallon of gas	1200
bus ride	200
taxi	800 min.
	400 each additional km.
car rental with driver for 4 hours	33,000

TEEN AGE EXPENDITURES IN JAKARTA
INDONESIA - ECONOMICS

MISCELLANEOUS		COST IN Rp.
cassette tape		2000-3000
movie (American or Indonesian)		4000
concert (Debbie Gibson)		30,000
Rolex watch	jewelry store	1,500,000
	in pasar	25,000-35,000
camera film	color print	12,000
	processing (23 minutes)	4500
hair cut/blow dry		6000
book soft cover, published in U.S.		16,000-24,000

A warung.



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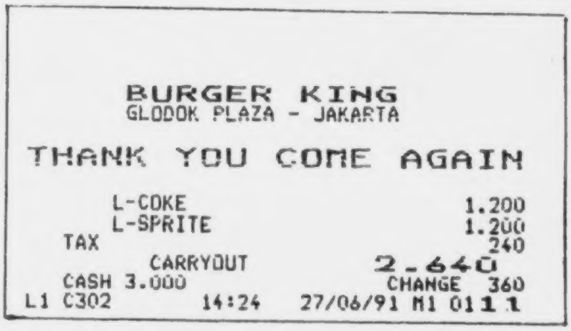

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          BURGER KING
      GLODOK PLAZA - JAKARTA

THANK YOU COME AGAIN

    L-COKE                   1.200
    L-SPRITE                 1.200
 TAX                           240
      CARRYOUT           2.640
 CASH 3.000             CHANGE 360
L1 C302     14:24   27/06/91 M1 0111
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№ 233044

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4/2004	4F.

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TANGGAL	PRAMUNIAGA
29/6/91	Y

DEPT. CODE	NAMA BARANG	VOLUME	HARGA JUAL	JUMLAH
	TJ 1061	1	6000	

BARANG YANG SUDAH DIBELI TIDAK DAPAT DIKEMBALIKAN.

JUMLAH RP. 6000

Kotamas No. 007250
MALIOBORO 187 ☎ 2458 YOGYA Tgl. 17-7-1991
MUSIC CASSETTE, TAPE, PHOTO SUPPLY & WATCH DEALERS

2 kaset (A)	2.500	5.000
2 kaset (A)	3.000	6.000
1 kaset (D)		3.500
1 kaset (E)		4.500
		19.000

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TERIMA KASIH

№ 004782

Tanda Masuk

MONUMEN NASIONAL

Berlaku Sampai Cawan Monas

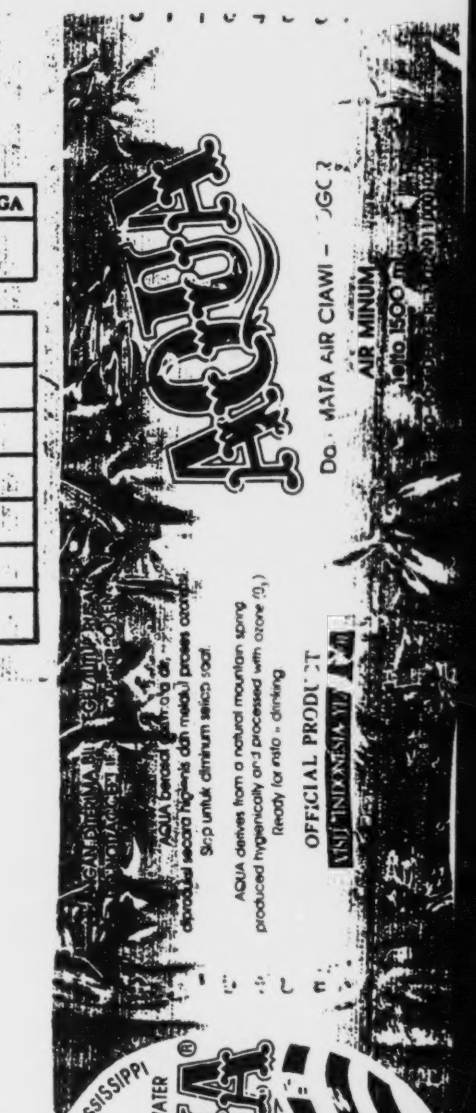
DEWASA

SERI : EB

Rp. 300,-

Tidak dapat dikembalikan

JAKARTA PUSAT


AQUA
Dari MATA AIR CIAWI – BOGOR
AIR MINUM
Isi netto 1500 ml
AQUA berasal dari mata air, diproduksi secara higienis dan melalui proses ozonisasi. Siap untuk diminum setiap saat.
AQUA derives from a natural mountain spring produced hygienically and processed with ozone (O3). Ready for instant drinking.
OFFICIAL PRODUCT
VISIT INDONESIA YEAR
PT AQUA GOLDEN MISSISSIPPI
MOUNTAIN SPRING WATER
AQUA®
SIMPAN DITEMPAT SEJUK
OFFICIAL PRODUCT

TEEN AGE EXPENDITURES IN JAKARTA
INDONESIA - ECONOMICS

handout #3

QUESTIONS TO ANSWER:

1. If you were a teenager in Jakarta, how much allowance would you need weekly? How does this compare with your weekly expenditures now? If you don't work, how do you cover your expenses? If you have a job now, how could your parents help you to cover these in Indonesia? Ask them what they could afford to give you as an allowance.

2. How much would you spend in a weekend in Jakarta? How much in rupiah? dollars?

3. How would your priorities change if you lived in Jakarta? What would you learn to do without? What would you add? Why?

4. List three positive outcomes of being a teenager in Jakarta.

5. Write a diary entry that would describe a typical day for you as a Jakarta teenager. How would this day compare to your present situation?

WHAT FURTHER INFORMATION WOULD YOU WANT TO RESEARCH ABOUT LIVING IN JAKARTA? HOW WILL YOU GATHER THIS INFORMATION? WHY WOULD YOU WANT THIS INFORMATION? (you can do this for extra credit!!!)

THE SUCCESS OF FAMILY PLANNING
INDONESIA - GOVERNMENT

OBJECTIVES: THE STUDENT WILL BE ABLE TO

1) read charts, graphs and map and draw conclusions.

2) compare trends in infant mortality, population growth and family planning among several nations.

3) define the following terms:

   - acceptor
   - BKKBN
   - KB
   - PKK
   - continuous acceptor
   - VCDC
   - posyandu
   - Blue Circle Campaign

TIME: ONE CLASS PERIOD

MATERIALS:
handout #1 reading on family planning program
handout #2 statistical charts and graphs
handout #3 questions to ponder
resource material on other nations

TO THE TEACHER:

The government of Indonesia is justifiably proud of its success in family planning and the improvement in maternal and child care. The nation has won several awards as a result of their program to reduce the growth of population.

THE SUCCESS OF FAMILY PLANNING
INDONESIA - GOVERNMENT

handout #1

With the presidential decree in 1970, the Indonesian National Family Planning Coordinating Board (BKKBN) was created. The primary jobs of this board are to formulate policy and plans, coordinate family planning activities and supervise the delivery of services. The board provides access to contraceptives and services aimed at reducing the fertility rate and promotes the idea of a small, happy and prosperous family. According to a survey in 1987, 95% of all Indonesian women knew about contraceptives and believed there was a need for family planning; 48% of all eligible couples were using contraceptives to plan their families.

How has Indonesia reached this point in 20 years? Several approaches have been used to involve the people from the local and regional level in the strategy and planning. In addition, the following have helped create the success.

1. There has been a continued firm, active and strong political commitment from the government.
2. Religious leaders have been part of the program. Islamic leaders, for example, have been encouraged to find ayats in the Koran to agree with the notion of family planning. Friday evening prayer services are used to teach and preach that men have responsibility for family planning.
3. Local and provincial leaders have been involved in the planning and in decisionmaking.
4. The goals of the program are linked to the national development goals which include the improvement of living standards and public welfare.
5. There is a commitment to research and evaluation to allow feedback and adjustment of program efforts. Administrators from each of the 27 provinces meet every March and October to discuss the information gathered.
6. The program has shifted from a clinic-base to community base with village volunteers and acceptors serving as motivators and links in the distribution of contraceptives.
7. Population education is begun in 5th and 6th grade and is integrated into other topics throughout junior and senior secondary school as well as at the university level.
8. A cafeteria approach is used to make contraceptives available; therefore, contraceptives can be found at hospitals, maternal and child health clinics, from mobile health teams in rural areas, family planning field workers in rural areas, the VCDC (village contraceptive distribution center, usually the wife of the village head), apotiks (drug stores), private doctors and private midwives.

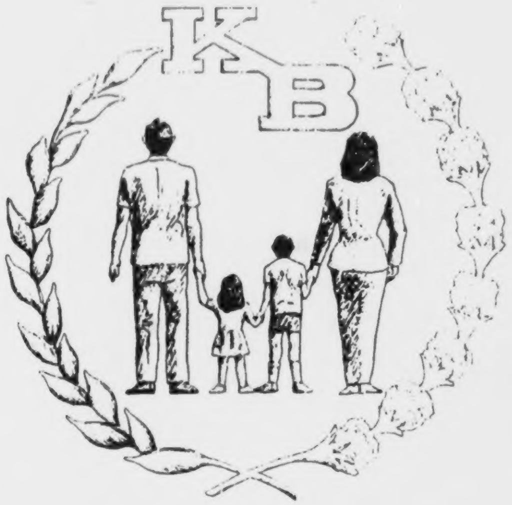
While, initially, the program was a government service FOR the people and initiated to convince the people to participate, today, the program is moving to work WITH the people in a community based program. The village board family planning program works with the Women's Development Program (PKK) and the posyandu (individuals trained to recognize illness and disease). The kelompok akseptor (acceptor's group) is beginning to accept a portion of the responsibility for designing and managing family planning in the community.

THE SUCCESS OF FAMILY PLANNING
INDONESIA - GOVERNMENT

In 1982, BKKBN launched a scheme to integrate income generation in family planning programs. Continuous users, sometimes called acceptors, can earn money and awards. For example, there are discount cards, like a credit card, issued for 10% off at stores. Awards are given for longevity usage of contraceptives. There are even "King and Queen of Contraception" contests in the villages. This helps people become self-reliant or self-sustaining by providing the means to afford their own contraceptives and medical treatment.

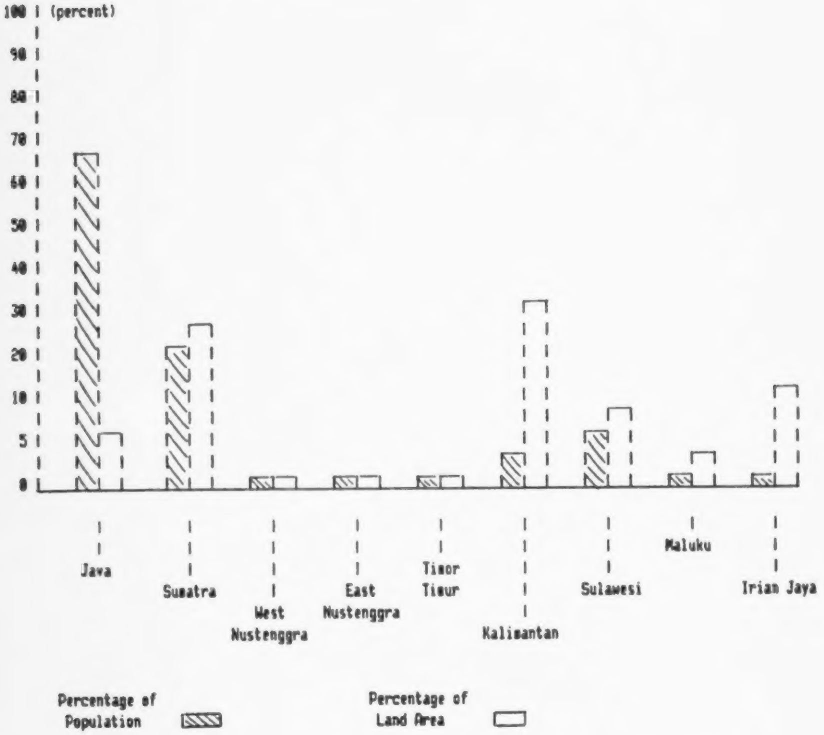
Today, many who are partially self-sustaining users pay 60% of the cost of contraceptives and the government pays the rest. Eventually, the goal is for the people to pay for all and be fully self-sustaining. The Blue Circle Campaign, established by BKKBN, has resulted in the Blue Circle Brand production of the most popular types of contraceptives at a reduced price. Further, these are produced in Indonesia.

BKKBN has moved from an activity by the government FOR the people, to an activity WITH the people and whose goal is to make the family planning movement an activity BY the people themselves.

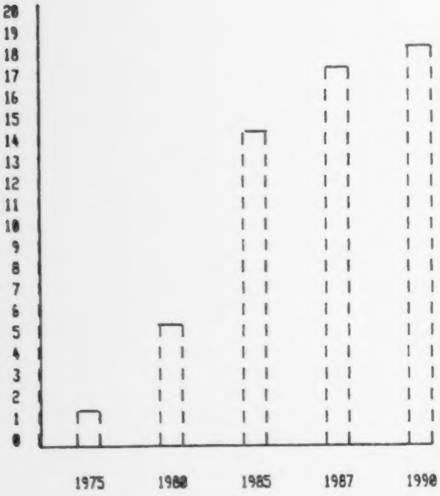


TWO IS ENOUGH

DISTRIBUTION OF POPULATION AND PERCENT OF LAND AREA OF MAJOR ISLANDS

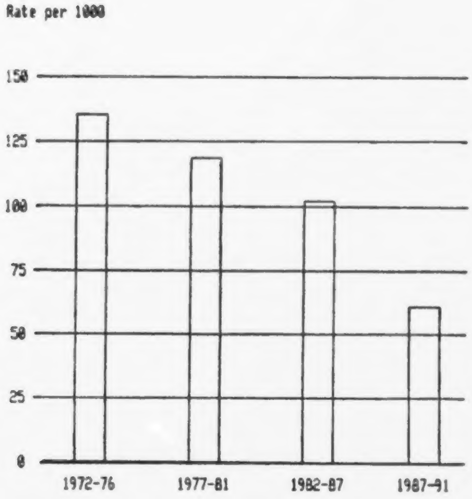


TRENDS IN FAMILY PLANNING PARTICIPATION *



* Participants in millions

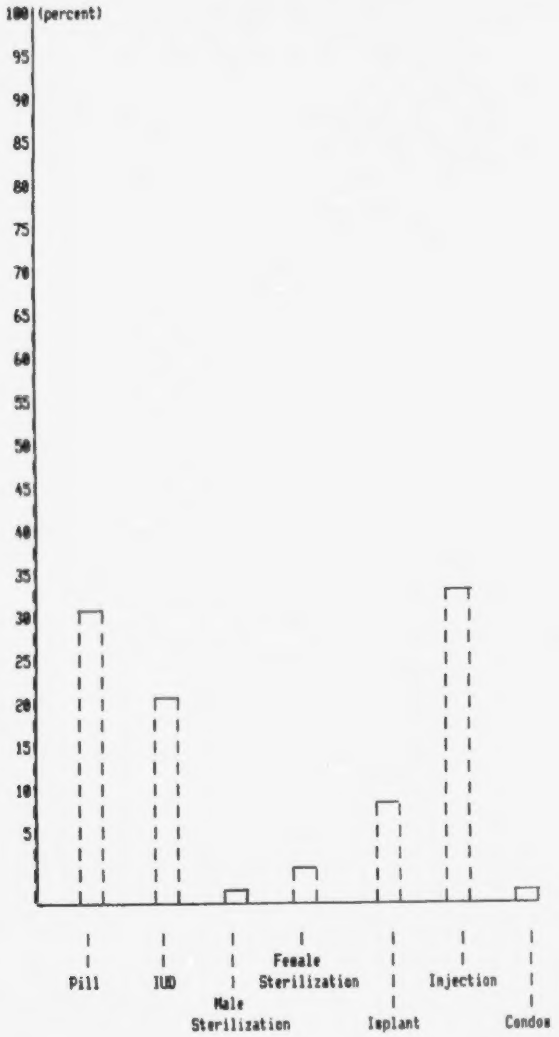
TRENDS IN CHILD AND INFANT MORTALITY



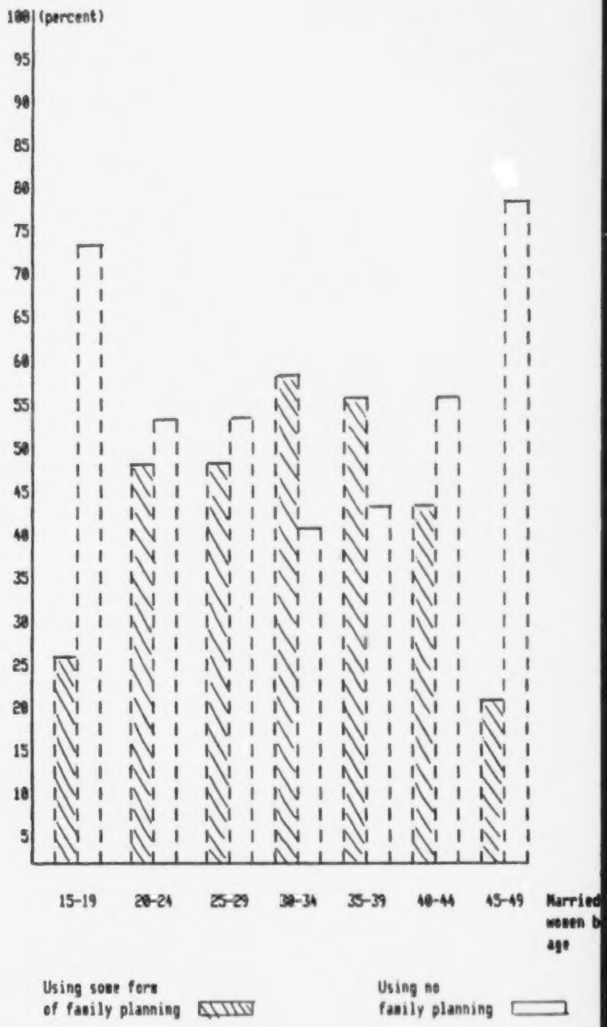
Maternal Deaths

450 per 100,000 Indonesia
4.5 per 100,000 Developed Nations

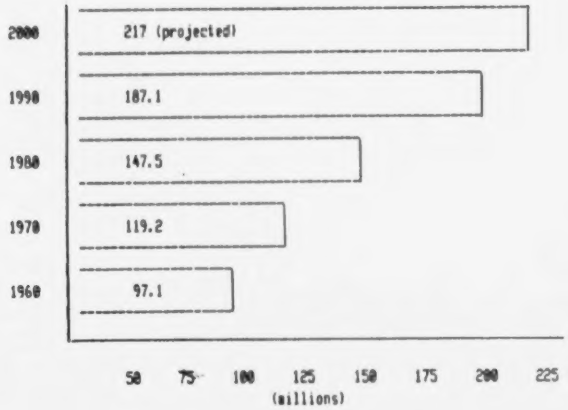
TYPES OF CONTRACEPTIVES AND PERCENTAGE OF USERS



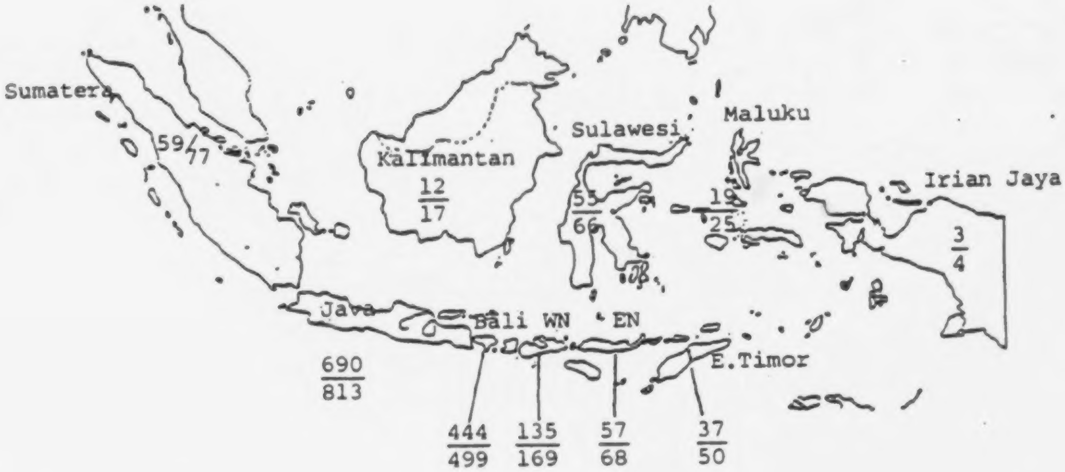
1987 NATIONAL CONTRACEPTIVE PREVALENCE SURVEY



POPULATION GROWTH



Number of Population per Square Kilometer 1980/1990



THE SUCCESS OF FAMILY PLANNING
INDONESIA - GOVERNMENT

handout #3

After reading handout #1 and studying the charts and graphs in handout #2, answer the following questions.

1. Why does Indonesia wish to limit population growth?

2. What effect will smaller families have on women? What changes do you think will occur in their lifestyle as a result of smaller family size?

3. What problems will BKKBN face during the next 20 years as population grows? What charts present evidence that family planning will face new challenges in the next decade? Why?

4. Which chart gives reasons for the decline of births? What are those reasons?

5. What are the major goals of BKKBN? How are they met?

6. Draw a chart to show the organizations which work on family planning and their connection to one another. Write a one sentence description of each organization.

7. Explain the government's role in family planning. Would such a program work in the United States? Why/why not? What problems do you find in such a program? What alternatives would you suggest?

8. Compare the information you have learned with the United States and any one other nation of your choice. What similarities or differences do you find? How are decisions made for each nation regarding family planning?

CAREER CHOICES AND OPPORTUNITIES
EDUCATION IN INDONESIA

OBJECTIVES: THE STUDENT WILL BE ABLE TO

1) identify and compare the educational alternatives for students in the U.S. and Indonesia. This can include costs, length of training, entrance requirements and types of occupational choices.

2) evaluate the opportunities for students in each country and list ideas for educational improvements for each country.

3) interpret graphs and charts related to student choices.

4) evaluate the relationship between goal setting and educational opportunities available.

TIME: ONE TO THREE CLASS PERIODS

MATERIALS: Handout #1 Dialogue on Education
Handout #2 Charts on Education in Indonesia

TO THE TEACHER:

The amount of time involved in this will depend on the level of knowledge of the students regarding educational opportunities in the U.S.

1. Have students read the dialogue on education. Stop to discuss the information included along the side of the dialogue.

2. In small groups, have the students create a chart showing the educational alternatives for students in Indonesia and incorporating the information contained in the dialogue. The chart should include: type of education, cost, length, entrance requirements, occupational preparation, advantages, disadvantages.

3. In small groups, have students complete a similar chart for the U.S. This may necessitate using resource materials found in the guidance office or library.

4. It might be interesting to have a group research another country for a better comparison of choices.

5. As a class, students should compare the information gathered, list realistic educational improvements which they would suggest for each nation, and draw conclusions related to life aspirations and educational opportunities available in each nation.

CAREER CHOICES AND OPPORTUNITIES
EDUCATION IN INDONESIA

CHARACTERS:

MR. YANI
DAN
DAVID
JOYCE
ANN
AGGIE
EKA
JUN

DAN: It's great to be in Indonesia, but getting around in Jakarta is impossible. I'm tired of sitting in traffic and listening to all the horns honking!

JOYCE: Well, if you had read everything you were given about Indonesia, you'd have been better prepared for this.

ANN: Yes, and none of it really matters so long as we get to the school we are going to tour. I'm really anxious to talk to some of the students and see what schools are like here.

DAN: Well, if we don't get moving, we aren't going to get to the school until dismissal! I do remember that high schools are only in session until 1 or 1:30 p.m.

DAVID: It's not a high school--it's called senior secondary school and that time is only for them. Junior secondary and primary are dismissed even earlier.

DAN: Whatever--just think of all that extra free time!!

JOYCE: Did you know that Indonesia has gained a 99.7% completion rate for primary school students?

DAN: What are you talking about?! Everybody goes to school!

JOYCE: Well, in the past ten years, Indonesia has managed to provide education to all children to age 12 or through 6th grade. That's the law! Compulsory education stops there. In fact, the government wants to make education compulsory through junior secondary in the next few years.

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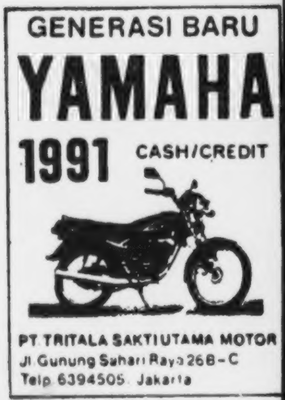

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CAREER CHOICES AND OPPORTUNITIES
EDUCATION IN INDONESIA

DAVID: Wait a minute! If you don't have to go school after 6th grade, what happens to these kids?

ANN: For one thing, they often work either in the fields or in selling things on the street to help the family. Haven't you noticed all the children trying to sell us newspapers, magazines and cigarettes while we've been stuck in this traffic?

DAVID: Gee, I hadn't even thought about that! Well, how many do go on to junior secondary?

JOYCE: The number I remember is about 66%. Only families with some money can afford to let their children remain in school. You know, even though education is provided free at the primary level, there are still costs to the family. They have to pay for uniforms and books.

DAN: Uniforms--of course--that's why all the children walking to school looked the same!! But I saw different colors on them, too.

JOYCE: Very perceptive, Dan! Primary students wear red and white, junior secondary wear gray and white and senior secondary wear blue and white.

DAN: Yeah, that may be true, but I saw other colors--like yellow!

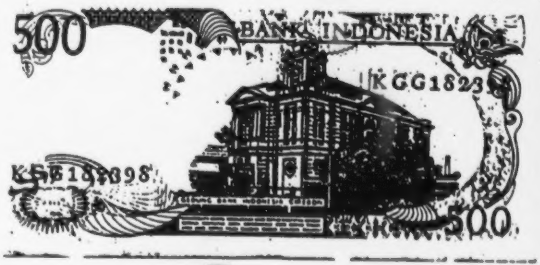
ANN: Those were probably students at private schools like an Islamic school or maybe even a Catholic school.

DAN: And I suppose they charge tuition besides the other expenses, right?

ANN: You do remember some of the things you read! That's exactly right. More importantly, many Indonesians believe the education in private schools is better. So, you will find families sending their children to them even if they don't practice that religion.

DAVID: Yeah, and because the government recognizes freedom of religion AND believes religion is important, it's included in the school curriculum.

CAREER CHOICES AND OPPORTUNITIES
EDUCATION IN INDONESIA



DAN: Wait a minute--do you mean if I was Hindu and went to an Islamic school that I'd have to study Islam?

ANN: No, the school would have a teacher of your religion come in to teach. This is done in public and private schools.

DAN: Well, this is all very interesting, but I'm still anxious to get to this high school--I mean senior secondary school--and see what it's like.

JOYCE: Good, because I see the building now--and what looks like a welcoming committee!

Pak Yani: Welcome to each of you. I am sorry the traffic has delayed your arrival. We are very pleased you have chosen to visit us today.

AGGIE: As a third year student at this sekolah menengah atas (general senior secondary school), I will be your escort and will be happy to answer questions you may have.

JOYCE: Terima kasih (thank you), Aggie. We are pleased that we may visit here. We really want to learn more about Indonesia and its schools.

Letnan Jenderal Suharto
Pengemban Supersema

DAN: You said this is a general school. What does that mean--are you training generals for the army?!

ANN: Dan, don't ask silly questions. Even I know a general school is one which' prepares students for entering the university.

AGGIE: That's correct. There are other types of senior secondary schools. For example, there are 14 vocational and technical schools which students could attend.

DAN: You mean, like the magnet high schools we have in America?

AGGIE: I suppose so. There are senior secondary schools for traditional dance, drama and music, for fine arts, for home ec., for social work and for business and commerce. There are also technical schools for graphics, aviation, shipbuilding and agriculture.

DAN: So, students need to make career choices when they are only 14 or 15? I don't think I could have--gee, I don't even know what career I want now and I'm 18.

JOYCE: Not everyone has your problem, Dan. Those seem to be good choices.

AGGIE: Students who graduate from these schools could enter the university if they do well on the national test.

DAVID: So, they have a choice then of more education or getting a job when they finish high school?

AGGIE: In theory, yes. You see, very few students are accepted at the university. For example, only 6% of the applicants are accepted at the government teacher training colleges and less than 50% of those who apply are accepted at other government universities. Many will attend private universities if they have the money.

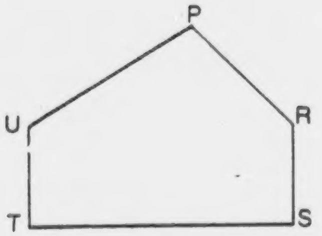
JUN: Hi, Aggie. Eka and I are going to join your American visitors. We thought they might like answers to questions about the university.

AGGIE: Pak Yani said we were to meet you here at the school library. I'm certain my friends Joyce, Ann, Dan and David will have questions for you!

DAN: This is your school library?! I sure wouldn't want to try to find a book here. I can't read any of this writing!

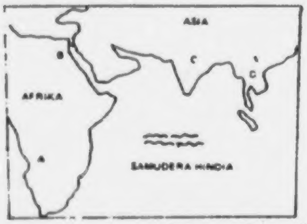
JOYCE: Dan, not only are you being impolite, but you're judging by your standards--which usually aren't that great!

AGGIE: Perhaps, Dan, if I show you the books in Inggeris (English) rather than Bahasa Indonesian, you might be able to find what you are looking for.



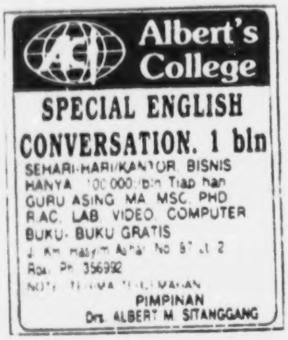
Halaman SD No. 27 tampak sepert gambar di sebelah ini. Carilah luas halaman itu bila diketahui:

Panjang $\overline{UP}$ 80 m, $\overline{PR}$ 70 m, $\overline{RS}$ 40 m, dan sudut P = 90°.



Dalam rangka melaksanakan ketertiban dunia Indonesia mengirimkan kontingen Garuda IV ke negara yang bertanda huruf . . . .

a. A
b. B
c. C
d. D



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CAREER CHOICES AND OPPORTUNITIES
EDUCATION IN INDONESIA

DAN: Oh, thanks, I guess I forgot where I was for a minute.

ANN: I'm not sure you ever know where you are!

DAVID: You know, this school and the classrooms look like home, except they are so crowded!

JUN: It's not unusual to have 40-45 students in a class. My classes at the university have 75-80 students in them.

EKA: But, please notice how quiet the classrooms are. "Silence is golden" is part of our culture. Noise and asking many questions of a teacher would be considered very rude.

DAN: Then how does anyone learn anything???

JUN: Teachers generally lecture and the students are expected to take notes and listen carefully to learn the information. The teacher is always right--no matter what.

AGGIE: So you may understand what is taught here, we will go by classes who are learning religion, history of our struggle to be free, language and literature, economics, geography, math, biology, physics, chemistry and English. You see, English is a second language for us and students begin to study it in junior secondary school.

DAVID: That's a lot of subjects for a student!

EKA: First year students spend the first week of school learning school rules and studying the Pancasila (the government philosophy). Then they take classes in religion, pancasila, history and geography of Indonesia, a science and math class and bahasa Indonesian and English as well as P.E. Not all the classes meet every day.

DAN: So what about P.E.?? That's one of my favorite classes!!

JUN: There are team sports taught. Schools have varsity teams and sponsor intramurals in soccer, volleyball, pingpong and badminton. Most interestingly, the cigarette manufacturers provide funds to the provinces of Indonesia. These funds are given to schools and are used for

Choose the correct words!

1. Tina is taking a (box, bottle) of chalk.
2. Mira needs a (pail, bottle) of ink.
3. Hamid is bringing a (pail, drop) af water.
4. Shinta is buying a (bowl, cup) of soup.
5. Anton brought a (piece, box) of wood.
6. Dewi is bringing a (pound, bowl) of meat.
7. His father buys a (tin, box) of paint.
8. They take a (bunch, tin) of condensed milk.
9. Nita is buying a (tube, can) of toothpaste.
10. Mr. Karta has a (sack, tin) of rice.
11. Lukman needs a (piece, sheet) of thread.
12. Mursid is buying a (barrel, tin) of petrol.

sports teams. They purchase uniforms, equipment and transportation to games.

AGGIE: After students finish the first year, they must choose a major and then take more classes for the next two years in that major.

DAN: There you go, again!!! Students having to make career decisions while in high school.

EKA: The choices are very broad and students need to decide an area if they are going to the university. They can choose from physics, social, industrial education, computers, agriculture and forestry, services. home economics and shipping transportation.

JOYCE: How do students make those kinds of choices? While I'm not as bad as Dan even I haven't really decided what I want to do with the rest of my life. My counselor at school is always trying to help me sort out my interests and abilities so I can choose a direction.

JUN: We have no counselors here. Too often, students are making choices that don't work out very well. There are many university graduates who can not get jobs because there are no jobs for them in their field of study. Yet, there are many job openings in other areas, like engineering, and too few students choose those fields. Students need to get this kind of information so they can make good decisions. Even so, programs aren't always flexible or easy to get into. University students are becoming better, though, at making choices by gathering information on job availability, hours and wages.

DAN: So, how many students attend senior secondary school? How many go on to the university level?

EKA: About 45% of the students who complete junior secondary move up to senior secondary Then 11% of these students will go to higher education like the university or IKIP (teacher training college). Students can also choose to attend 3 year technical institutes, a 3 year academy or a 3 year poly-technical college.

PRIMARY EDUCATION	88/89
SCHOOLS	145,571
TEACHERS	1.134 MILLION
PUPILS	26.725 MILLION
GRADUATES	3.390 MILLION

JUNIOR SECONDARY	88/89
SCHOOLS	20,334
TEACHERS	412,000
PUPILS	6.447 MILLION
GRADUATES	1.917 MILLION

SENIOR SECONDARY	88/89
SCHOOLS	10,682
TEACHERS	292,000
PUPILS	3.919 MILLION
GRADUATES	1.049 MILLION

HIGHER EDUCATION	88/89
INSTITUTIONS	815
TEACHING STAFF	60,000
STUDENTS	1.404 MILLION
GRADUATES	143,000
NEW ENTRANTS	336,000

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CAREER CHOICES AND OPPORTUNITIES
EDUCATION IN INDONESIA

DAVID: What are the teachers like here? They look stern and aloof.

JUN: All teachers are civil servants. That means they are paid by the government. Some primary teachers attend a special senior secondary school to learn to teach. In fact, there is a senior secondary school just to train sports teachers!!

DAN: Hey, this sounds like the school for me! Tell me more!

EKA: Once you have graduated, you could teach primary school. You might go to another island or province, since teachers are badly needed in the rural areas of Indonesia. You may not be paid much, but often the governor of the province may offer extras to attract you there.

AGGIE: Many teachers graduate from the teacher colleges. There are several in Java, Irian Jaya and Aceh in Sumatra. Often, teachers will actually teach in two schools in order to make enough money. So, even university instructors will lecture at more than one school in order to earn more. Pay is tied to the amount of education a teacher has. A beginning teacher will make 40,000 Rp. per month. Teachers expect gifts of money from parents of children who pass the national exam or the university entrance test. They may also tutor children outside school hours for a fee. These are some of the ways teachers survive.

DAVID: That doesn't sound very fair. What is a student's parents can't pay?

JUN: There are many issues in Indonesian education. The government worries about quality for all students as well as the books and facilities available on all the islands, but especially Irian Jaya and East Timor. All things take time--and money.

JOYCE: Money, that's the key word. What does it cost to attend a public university in Indonesia? Does that keep students from getting an education?

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SURAPATI
SK. MENDIKBUD NO. 0494/0/90
STATUS TERDAFTAR

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FAKULTAS MIPA:
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JURUSAN FISIKA/INSTRUMENTASI
FAKULTAS TEKNOLOGI INDUSTRI
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CAREER CHOICES AND OPPORTUNITIES
EDUCATION IN INDONESIA

EKA: Attending UI (University of Indonesia) costs 300,000 Rp. per year. You also need to understand that education is not always seen as important in most of Indonesia, so educational aspirations are not always tied to career choices in most of the islands.

DAN: I understand better the kinds of choices students have here. I guess the decisions I have to make really aren't so hard in comparison to Indonesian students. Thanks for the tour of the school and all the information.

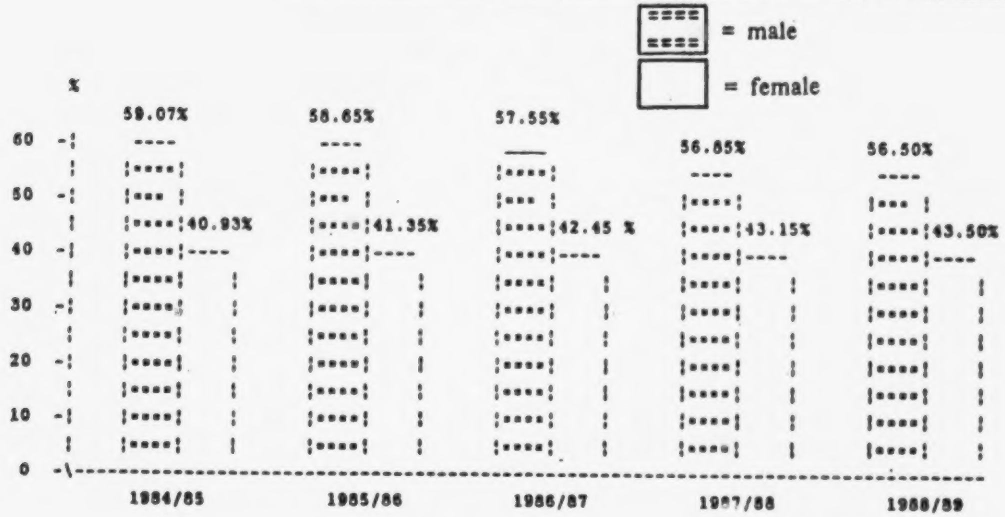
JOYCE: Since Dan wrote most of it down, at least we won't have to remind him when he starts making some choices of his own!

NUMBERS OF STUDENTS APPLYING, ADMITTED, ENROLLED AND GRADUATING FROM HIGHER EDUCATION INSTITUTION IN 1987

NUMBER	FIELD OF STUDY	APPLIED			ADMITTED			ENROLLED			GRADUATED		
		MALE	FEMALE	%	MALE	FEMALE	%	MALE	FEMALE	%	MALE	FEMALE	%
01	BUSINESS ADMINISTRATION	10,298	2,588	20.08	3,471	812	18.96	9,305	5,478	37.06	1,183	950	44.54
02	FINANC. ADMINISTRATION	1,754	898	33.86	638	248	27.99	3,835	1,892	33.04	546	253	31.66
03	GOV. ADMINISTRATION	11,462	4,227	26.94	4,825	2,438	33.57	16,436	9,573	36.81	1,888	1,178	38.42
04	OFFICE ADMINISTRATION	4,596	1,091	19.18	1,491	234	13.57	2,464	2,683	52.13	406	618	60.35
05	ARCHITECTURE & CITY PLAN.	-	-	-	-	-	-	294	91	23.64	58	5	7.94
06	LANGUAGE & LITER.	931	46	4.71	729	679	48.22	1,892	2,160	53.31	89	329	78.71
07	ECONOMICS	1,119	459	29.09	533	127	19.24	3,653	2,593	41.51	1,021	823	44.63
08	LAW	731	91	11.07	257	166	39.24	-	-	-	32	145	81.92
09	HUMANITY	-	-	-	83	19	18.63	115	53	31.55	112	89	44.28
10	NATURAL SCIENCES	5,705	1,385	19.53	1,477	869	37.04	7,162	3,760	34.43	361	393	52.12
11	SOCIAL & BEHAV. SCIENCES	6,218	3,339	34.94	1,836	502	21.47	5,440	4,109	43.03	101	31	23.48
12	MEDICAL SCIENCES	13,682	4,146	23.26	5,186	2,104	28.86	24,170	11,095	31.46	2,059	1,090	34.61
	TEACHERS COLLEGE												
13	LANGUAGE & LITERATURE	11,620	6,262	35.02	1,375	1,509	52.32	10,746	12,378	53.53	2,069	2,363	53.32
14	HUMANITY	-	-	-	-	-	-	-	-	-	289	303	51.18
15	NATURAL SCIENCES	7,971	4,498	36.06	3,707	1,121	23.22	8,391	6,987	45.44	702	744	51.45
16	SOCIAL SCIENCES	1,949	631	24.46	788	242	23.50	2,723	1,915	41.29	442	296	40.11
17	SPECIAL TEACHING	-	-	-	65	99	60.37	3,168	3,699	53.87	135	182	57.41
18	MATHEMATICS	7,967	2,360	22.85	4,661	483	9.39	11,773	4,991	29.77	2,196	1,047	32.28
19	SPORTS & HEALTH	3,170	1,496	32.06	528	444	45.68	4,948	3,507	41.48	529	434	45.07
20	ARTS	3,530	1,626	31.54	2,975	1,203	28.79	14,585	7,983	35.37	5,675	2,859	33.50
21	TECHNIQUES	4,541	2,073	31.34	1,231	1,151	48.32	9,933	9,775	49.60	1,623	1,944	54.50
22	FORESTRY	1,026	217	17.46	397	208	34.38	2,535	825	24.55	376	53	12.35
23	ARTS & FINE ARTS	2,100	527	20.06	1,083	454	29.54	4,189	2,271	35.15	329	237	41.87
24	MASS COMMUNITY & DOC.	1,882	534	22.10	738	468	38.81	3,781	2,126	35.99	867	587	40.37
25	MANAGEMENT	654	520	44.29	343	517	60.12	1,678	2,257	57.36	153	326	68.06
26	MATH. & COMP. SC	1,604	531	24.87	705	185	20.79	1,976	964	32.79	260	128	32.99
27	SERVICES	931	464	33.26	471	24	4.85	763	1,077	58.53	398	649	61.99
28	PAEDAGOGY	2,372	1,069	43.79	614	615	50.04	3,487	4,455	56.09	765	871	53.24
29	FISHERY	699	163	18.91	281	154	35.40	1,568	841	34.91	91	44	32.59
30	AGRICULTURAL	2,313	484	17.30	732	225	23.51	2,146	1,345	38.53	541	234	30.19
31	WORKSHOP, HANDICRAFT	711	202	22.12	-	-	-	927	486	34.39	132	104	44.07
32	ANIMAL HUSBANDRY	510	225	30.61	255	151	37.19	2,272	1,201	34.58	145	179	55.25
33	PSYCHOLOGY	-	-	-	117	178	60.34	805	1,336	62.40	13	45	77.59
34	TECHNIQUE / TECHNOLOGY	21,260	1,382	6.10	5,352	386	6.73	20,357	2,051	9.15	2,929	257	8.07
35	COMMUN.& TRANSPORTATION	4,378	1,123	20.41	1,699	681	28.61	9,413	4,780	33.68	890	635	41.64
36	NON PROGRAM STUDIES	13,102	6,685	33.78	4,519	2,501	35.63	6,178	3,032	32.92	45	10	18.18

Sector	Employment Opportunities						Annual Increase
	1988	1989	1990	1991	1992	1993	
Agriculture	37,711,148	38,300,594	39,020,396	39,691,547	40,374,242	41,068,678	1.72 %
Mining	415,900	416,792	417,626	418,461	419,298	420,136	0.20 %
Manufacturing	6,576,718	6,857,231	7,149,708	7,454,661	7,772,620	8,104,141	4.27 %
Utilities	71,847	75,195	78,699	82,366	86,205	90,222	4.66 %
Construction	2,306,212	2,363,867	2,422,964	2,483,538	2,545,626	2,609,267	2.50 %
Trade	10,463,342	10,843,359	11,116,250	11,705,634	12,162,154	12,636,478	3.90 %
Transport	2,323,123	2,406,087	2,493,880	2,583,909	2,677,188	2,773,834	3.61 %
Banking & Finance	250,751	258,271	266,022	274,002	282,222	290,689	3.00 %
Other Services	9,077,434	9,378,604	9,690,181	10,011,895	10,344,290	10,657,720	3.32 %
Total	69,170,334	70,961,103	72,805,725	174,706,012	76,663,844	78,681,166	2.61 %

Trends of pupils of senior secondary school by sex.



Number of graduates of junior secondary school by types of school and sex.

YEAR	GENERAL YUNIOR SECONDARY SCHOOL			HOME ECONOMICS YUNIOR SECONDARY SCHOOL			TECHNICAL YUNIOR SECONDARY SCHOOL			NUMBER OF YUNIOR SECONDARY SCHOOL	
	MALE	FEMALE	TOTAL	MALE	FEMALE	TOTAL	MALE	FEMALE	TOTAL	MALE	FEMALE
985/1986	749,890	584,932	1,334,822	133	2,847	2,980	18,362	395	18,757	768,385	588,174
	56.18 %	43.82 %		4.46 %	95.54 %		97.89 %	2.11 %		56.64 %	43,36 %
986/1987	880,387	693,259	1,573,646	272	3,257	3,529	20,081	364	20,445	900,740	696.880
	55.95 %	44.05 %		7.71 %	92.29 %		98.22 %	1.78 %		56.38 %	43,62 %
987/1988	947,961	742,441	1,690,402	306	4,021	4,327	24,204	530	24,734	972,471	746.992
	56.08 %	43.92 %		7.07 %	92.93 %		97.86 %	2.14 %		56.56 %	43,44 %
988/1989	1037672	848,004	1.885.676	174	4,509	4,683	26,035	723	26,758	1063881	853.236
	55.03 %	44.97 %		3.72 %	96.28 %		97.30 %	2.70 %		55.49 %	44,51 %

NUMBER OF SENIOR SECONDARY SCHOOL (S.S.S) GRADUATES BY TYPE OF SCHOOL AND SEX.

TYPE OF SCHOOL	1986/87			1986/87			1987/88			1988/89		
	MALE	FEMALE	TOTAL	MALE	FEMALE	TOTAL	MALE	FEMALE	TOTAL	MALE	FEMALE	TOTAL
Senior Secondary School (SMA)	438,340	309,154	747,494	554,265	395,533	949,798	571,185	403,286	974,471	597,981	[illegible],860	1048,841
General SSS (SMA)	315,336	203,517	518,853	407,782	271,053	678,835	392,154	255,849	648,003	398,962	279,732	678,694
Economic SSS (SMEA)	33,117	49,767	82,884	38,533	61,672	100,205	51,299	81,049	132,348	57,019	97,319	154,335
Home Economic SSS (SMKK)	90	5,244	5,334	113	6,520	6,633	418	8,692	9,110	356	10,751	11,107
Technical SSS (STM)	59,190	1,443	60,633	71,640	1,627	73,267	88,841	2,007	90,848	98,612	3,097	101,709
Teacher Training School (SPG)	24,337	47,152	71,489	28,159	51,990	80,149	29,837	53,122	82,959	31,617	56,803	88,420
Sport Teacher Training (SGO)	6,270	2,031	8,301	8,038	2,671	10,709	8,636	2,567	11,203	11,415	3,158	14,573

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BAHASA INDONESIAN TERMS

ADAT	CUSTOMARY LAW
BKKBN	INDONESIAN NATIONAL FAMILY PLANNING COORDINATING BOARD
BAHASA INDONESIAN	THE LANGUAGE OF INDONESIA
BAPAK	FATHER, USED AS MR.
BATIK	PRINTED COTTON FABRIC PRODUCED IN INDONESIA
DEWI SRI	HINDU GODDESS OF RICE FIELDS
GAMELAN	PERCUSSION ORCHESTRA
GARUDA	MYTHICAL BIRD, SYMBOL OF INDONESIA
GOTONG ROYONG	MUTUAL ASSISTANCE
INGGERIS	ENGLISH
JALAN	ROAD
JAM KARET	RUBBER TIME IN INDONESIA
KB	KELUARGA BERENCANA - FAMILY PLANNING
KAMPUNG	VILLAGE
KOTA	CITY
LAUT	SEA
MERDEKA	FREEDOM
MONUMEN NASIONAL	NATIONAL MONUMENT OF INDONESIA IN JAKARTA
MUFAKAT	DELIBERATION, CONSENSUS
NASI GORENG	INDONESIAN FRIED RICE
NUSA	ISLAND
PADANG	TYPE OF RESTAURANT IN INDONESIA
PANCASILA	THE GOVERNMENT PHILOSOPHY AND WAY OF LIFE
PASAR	STREET MARKET
PASARAYA	DEPARTMENT STORE IN JAKARTA
PEMUDA	YOUTH
POSYANDU	THOSE TRAINED TO DETECT ILLNESS AND DISEASE IN RURAL AREAS
RUPIAH	MONETARY SYSTEM OF INDONESIA
SATE	CHARBROILED LAMB, BEEF OR CHICKEN ON A SKEWER
SMP	JUNIOR SECONDARY SCHOOL
SMA	SENIOR SECONDARY SCHOOL
TERIMA KASIH	THANK YOU
WARUNG	STREET FOOD STALL
WAYANG GOLEK	THREE DIMENSIONAL WOODEN PUPPETS
WAYANG KULIT	LEATHER SHADOW PUPPETS

BAHASA INDONESIAN
INDONESIA - LANGUAGE

While there are over 300 ethnic languages spoken in Indonesia, the uniting language is bahasa Indonesian. During the Japanese occupation of World War II, laws were passed prohibiting the use of the Dutch language. Many Indonesians spoke Dutch because of the long history of Dutch colonialism. Instead, the Japanese promoted bahasa Indonesian. While it was not planned the intention of the Japanese, this language, a form of Malay, became one of the unifying elements of Indonesia. Following are some words and phrases which you might enjoy learning. There are few formal rules; c is pronounced ch

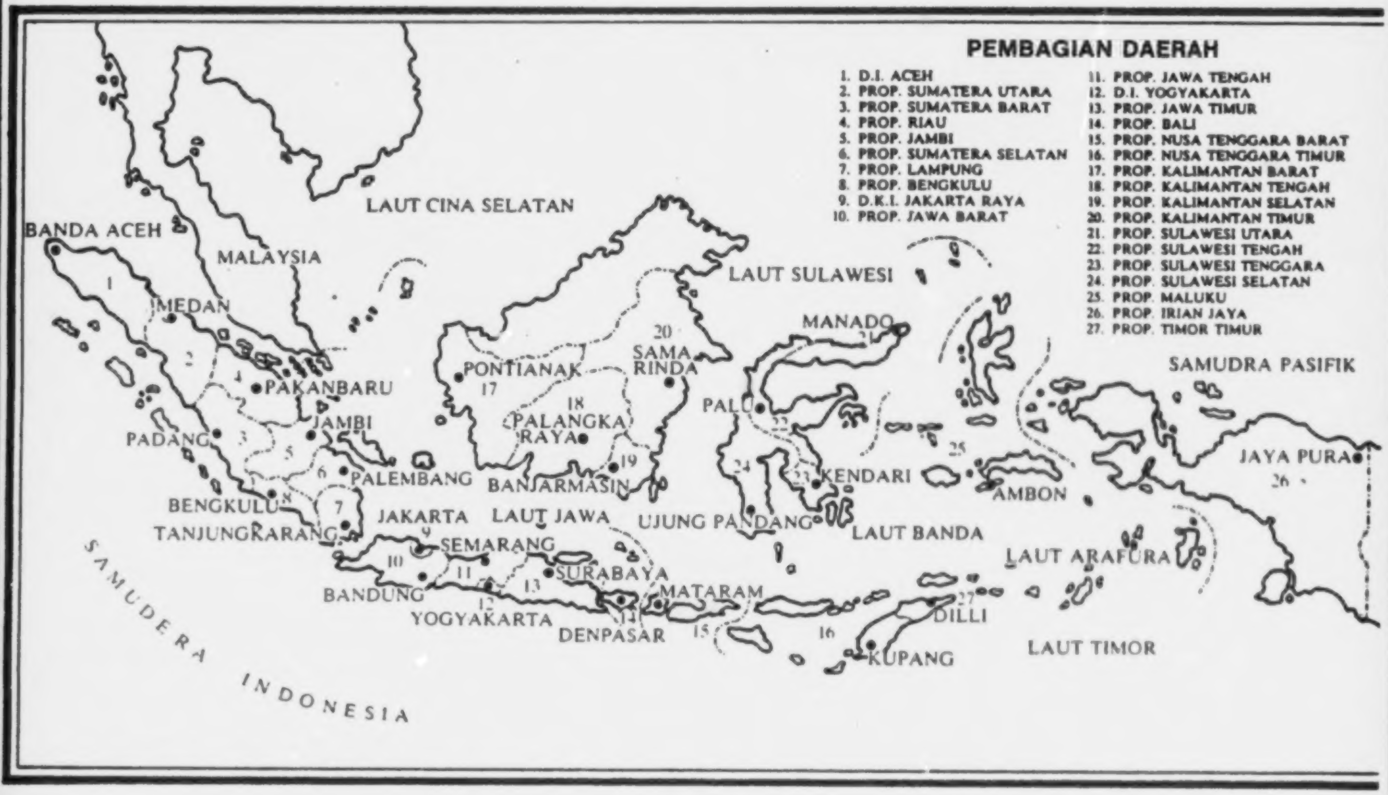
yes	ya/ia	hot	panas
no	tidak, tak	cold	dingin
correct	becal	clean	bersih
wrong	salah	dirty	kotor
much	banyak	red	merah
and	dan	white	putih
with	dengan	blue	biru
here	disini	black	hitam
there	disana	green	hijau
very nice	bagus	yellow	kuning
more	lebih	gold	mas
less	kurang	silver	perak
good, okay	baik	open	buka
big	besar	closed	tutup
small	kecil	entrance	masuk
young	muda	exit	kelmar
old	tua	city	kota
name	nama	market	pasar
address	alamat	age	umur
time	jam	house	rumah
map	peta	foreigner	orang asing
road	jalan	shop	toko
car	mobil	bath	mandi
eat	makan	drink	minum
water	air	I	saya
you	kamu	Mr.	bapak
Mrs.	Ibu	ice	es

I don't understand	Saya tidak mengerti
I don't speak Indonesian	Saya tidak bisa bicara Bahasa Indonesian
How much does this cost	Berapa harganyu
My name is ------	Saya nama ___________
Thank you	Terima kasih
Good morning	Selamat pagi
Good afternoon	Selamat siang
Good evening	Selamat malam
Welcome	Selamat datang
Goodbye	Selamat tinggal
Please	Permisi
I like it	Saya suka itu
I don't like it	Saya tidak suka itu
I'm sorry	ma'af
I don't know	Saya tidak tahu

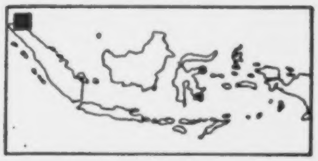
NUMBERS:

1.	satu	2.	dua	3.	tiga	4.	empat	5.	lima
6.	enam	7.	tujuh	8.	delapan	9.	sembilan	10.	sepuluh

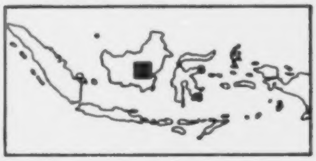
BELOW IS A MAP IDENTIFYING THE 27 GOVERNMENTAL PROVINCES OF INDONESIA. PLEASE NOTE THAT ACEH, YOGYAKARTA AND JAKARTA, WHILE CITIES, RETAIN SPECIAL STATUS AS SEPARATE GOVERNMENTAL AREAS. ATTACHED IS A SHORT DESCRIPTION OF THE MAIN ETHNIC GROUPS LIVING IN INDONESIA WITH MAPS SHOWING THEIR ORIGINAL LOCATION.



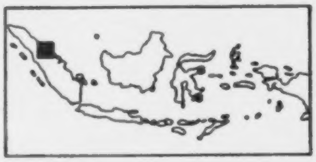
THE ACEHNESE ARE STAUNCH MOSLEMS. THEY ARE FINE CRAFTSMEN AND BOAT BUILDERS. ACEH, IN NORTH SUMATRA, WAS A MAJOR TRADING CENTER FOR CENTURIES AND THE FIRST PLACE ISLAM CAME TO IN INDONESIA.



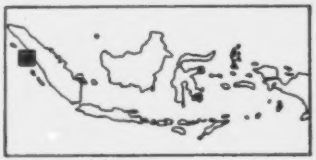
THE DAYAKS LIVE IN LONGHOUSES ALONG RIVERS IN THE JUNGLES OF KALIMANTAN. THEY USE BLOWPIPES FOR HUNTING AND BELIEVE IN THE SPIRIT OF THINGS, ESPECIALLY THE LIFE-PROVIDING RIVER.



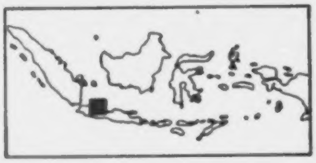
THE BATAKS LIVE IN NORTH-CENTRAL SUMATRA. MANY ARE CHRISTIANS. THEY ARE A PROUD, CONSERVATIVE PEOPLE. MANY HAVE BECOME SINGERS AND BAND LEADERS.



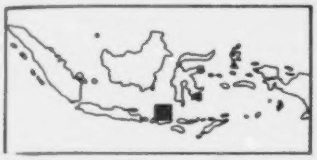
THE MINANGKABAU ARE A MATRILINEAL SOCIETTY WHERE THE WOMEN ARE THE INHERITORS OF THE FAMILY'S WEALTH AND THE MEN LIVE WITH THE WOMAN'S FAMILY AFTER MARRIAGE. DIVORCE AND REMARRIAGE ARE COMMON AS IS MIGRATION OUTSIDE THEIR NATIVE REGION.



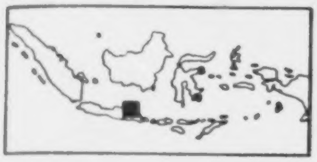
THE BADUI LIVE IN THE HIGHLANDS OF WEST JAVA WHERE THEY FIRST FLED TO ESCAPE ISLAM. HERE THEY LIVE BY STRICT PRACTICES OF THEIR OWN AND ARE FORBIDDEN FROM TAKING ANY FORM OF TRANSPORTATION OR LEARNING WRITING WHICH IS BELIEVED TO HAVE "SECRET POWERS".



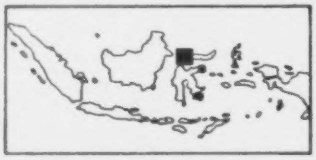
THE BALINESE ARE HINDU AND THEIR RELIGION DETERMINES MUCH OF THEIR LIFESTYLE. THEY SPEND MUCH TIME ON ELABORATE TEMPLE, CREMATION AND OTHER CEREMONIES. BALINESE ART IS WORLD-FAMOUS, AND EACH VILLAGE SPECIALIZES IN A PARTICULAR CREATIVE CRAFT.



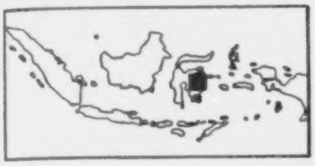
THE JAVANESE CONSTITUTE MORE THAN HALF OF INDONESIA'S POPULATION. JAVA HAS ALWAYS BEEN THE CENTER OF INDONESIAN HISTORY BECAUSE ITS RICH VOLCANIC SOILS HAVE ATTRACTED MANY PEOPLE TO FARM.



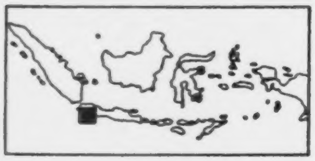
THE MINAHASA ARE CHRISTIANS. SINCE THEIR HOMELAND OF NORTHERN SULAWESI IS CLOSE TO THE PHILIPPINES, THERE ARE CULTURAL LINKS BETWEEN THE TWO. THEY ARE WELL KNOWN FOR LAVISH FEASTS AND LARGE GATHERINGS.



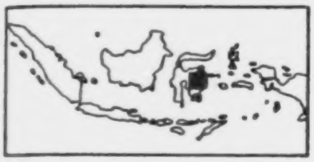
SINCE THE 14TH CENTURY, THE BUGIS HAVE BEEN THE DREADED SEA PIRATES OF THE INDONESIAN WATERS. THEY ARE EXPERT BOAT MAKERS AND HAVE BEEN TRADERS FOR CENTURIES. THEY SAIL WITHOUT COMPASSES, CLAIMING THEY CAN SMELL CORAL REEFS AND APPROACHING TIDAL WAVES.



THE SUNDANESE OCCUPY THE WESTERN THIRD OF JAVA. THEY ARE FAMOUS FOR THEIR WYANG GOLEK (WOODEN PUPPETS) AND THE SOUNDS OF THEIR HOLLOW FLUTE.



THE TORADJANESE ARE RUGGED, MOUNTAIN-DWELLING PEOPLE FAMOUS FOR THE EERIE EFFIGIES OF THEIR DEAD WHICH GUARD LIMESTONE CLIFFS IN CENTRAL SULAWESI. THEY WORSHIP THE BUFFALO, WEAR HEADDRESSES OF BUFFALO HORNS, SACRIFICE THE ANIMAL ON MAJOR OCCASIONS AND GIVE BUFFALOES TO THE BRIDE'S FAMILY IN MARRIAGES.



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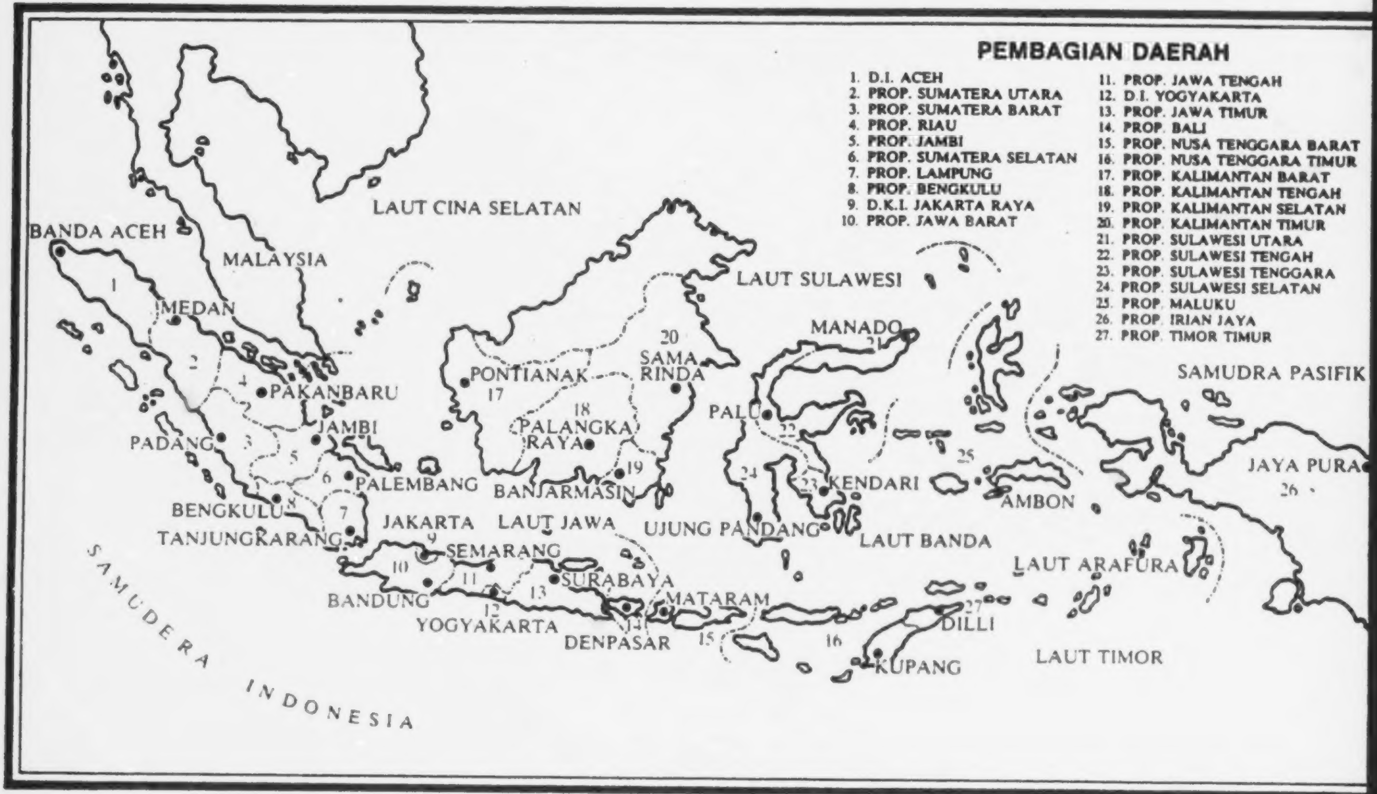
FOLLOWING ARE DRAWINGS WHICH ARE REPRESENTATIVE OF THE TRADITIONAL DRESS AND HOUSES FOUND IN THE PROVINCES OF INDONESIA. WHILE MANY INDONESIANS WEAR TYPICALLY WESTERN CLOTHING, TRADITIONAL COSTUMES WILL BE WORN FOR SPECIAL RELIGIOUS FESTIVALS. TRADITIONAL DRESS IS MOST OFTEN WORN, ON A DAILY BASIS, IN THE RURAL AREAS OF INDONESIA.



INDONESIAN PROVERBS

The rice has become porridge already.

It's not likely that the banana tree will give fruit two times.

Escape from the mouth of the crocodile, enter into the mouth of the tiger.

Don't steer from the bow of the boat.

However long the stretch of your legs, make your sheet that long.

If there's no rattan, a root is of use.

The tree does not sway without wind.

Don't prod a hornet's nest.

The tiger that roars is not catching prey.

AMERICAN EQUIVALENTS

No use crying over spilled milk; what can't be cured must be endured.

Opportunity knocks but once.

Out of the frying pan into the fire.

Don't be a backseat driver.

Cut your coat according to your cloth.

Half a loaf is better than none.

There's no smoke without fire.

Let sleeping dogs lie.

Barking dogs don't bite.

background notes

Indonesia

United States Department of State
Bureau of Public Affairs

April 1989

Official Name: Republic of Indonesia

PROFILE

Geography

Area: 2.0 million sq. km. (736,000 sq. mi.), about the size of Alaska and California combined. 3.2 million sq. km. sea area. **Cities:** *Capital*—Jakarta (1988 est. pop. 8.8 million). *Other cities* (1987 est.)—Surabaya 3.5 million, Medan 1.7 million, Bandung 1.4 million, Semarang 1.1 million. **Terrain:** More than 13,500 islands, the larger ones consisting of coastal plains with mountainous interiors. **Climate:** Equatorial but cooler in highlands.

People

Nationality: *Noun and adjective*—Indonesian(s). **Population** (1988): 175 million. **Annual growth rate:** 2.1%. **Ethnic groups:** Javanese, Sundanese, Madurese, coastal Malays, many others. **Religions:** Muslim 88%, Protestant 6%, Catholic 3%, Hindu 2%, Buddhist and other 1%. **Languages:** Indonesian (official), local languages, the largest of which is Javanese. **Education:** *Years compulsory*—6. *Enrollment*—84% of eligible primary school-age children. *Literacy* (1988)—85%. **Health:** *Infant mortality rate*—58/1,000. *Life expectancy*—male: 61 yrs.; female 64.7 yrs. **Work force** (74.5 million, 1988): *Agriculture*—56%. *Industry and commerce*—23%. *Services*—16%. *Civil service*—2%.

Government

Type: Independent republic. **Independence:** August 17, 1945. **Constitution:** 1945.

Branches: *Executive*—president (head of government and chief of state). *Legislative*—500-member House of Representatives (DPR), 1,000-member People's Consultative Assembly (MPR). *Judicial*—Supreme Court. Under the 1945 constitution, two other government bodies are considered branches of government on the same level as the executive, legislative, and judicial branches. The Supreme Audit Board (BPK) examines government accounts, and the Supreme Advisory Council (DPA) advises the president on matters of state.

Subdivisions: 27 provinces divided into 246 districts and 55 municipalities.

Political parties: Golkar (functional groups), Indonesian Democracy Party (PDI), United Development Party (PPP). **Suffrage:** Universal over 18, and married persons regardless of age (except members of the armed forces who do not vote).

Central government budget (1989–90): $21.1 billion.

National holiday: Independence Day, August 17.

Flag: Divided horizontally, top red, bottom white.

Economy

GDP (1988 est.): $75.4 billion. **Annual growth rate** (1988 est.): 4.2% **Per capita income:** $435. **Inflation rate** (1988 est.): 6.9%.

Natural resources: Oil, tin, natural gas, nickel, timber, bauxite, copper.

Agriculture (24% of GDP): *Products*—rubber, rice, palm oil, coffee, sugar. *Land*—8.6% cultivated.

Industry (37% of GDP): *Types*—food and beverages, textiles, cement, fertilizer, light manufacturing, wood processing, minerals, and petroleum (18% of GNP).

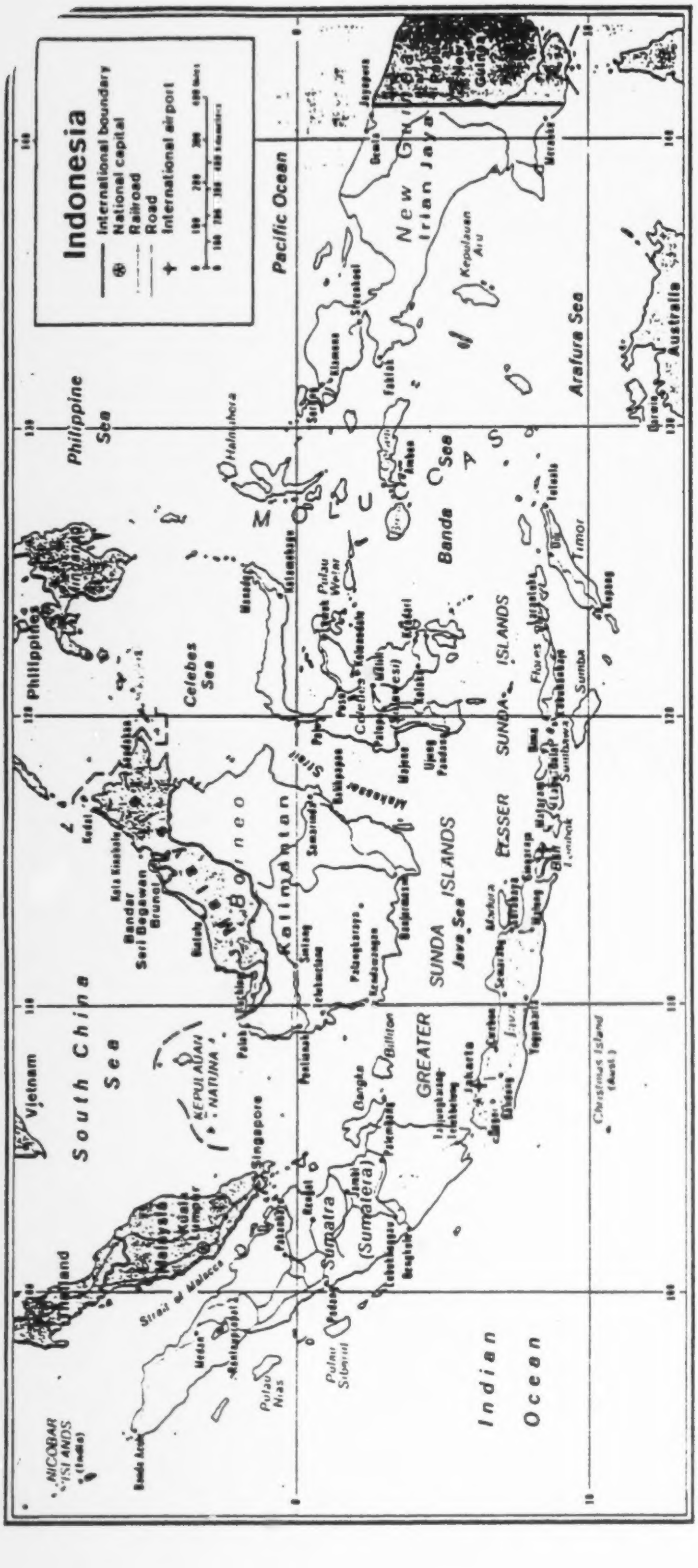
Trade (1987): *Exports*—$17.1 billion: oil, natural gas, plywood, rubber, tin, tea, coffee. *Major markets*—Japan, US, Singapore. *Imports*—$12.4 billion: food, chemicals, crude petroleum and petroleum products, capital goods, consumer goods. *Major suppliers*—Japan, US, Thailand.

Official exchange rate (April 1989): 1,759 rupiahs = US$1.

Fiscal year: April 1–March 31.

Membership in International Organizations

UN and some of its specialized and related agencies, including the General Agreement on Tariffs and Trade (GATT), International Monetary Fund (IMF), World Bank; Association of South East Asian Nations (ASEAN); Nonaligned Movement; Organization of the Islamic Conference (OIC); Organization of Petroleum Exporting Countries (OPEC); Asian Development Bank (ADB); INTELSAT; Group of 77; International Atomic Energy Agency (IAEA); Islamic Development Bank (IDB); and others.



GEOGRAPHY

The Republic of Indonesia is an archipelago of more than 13,500 islands extending 4,800 kilometers (3,000 mi.) along the Equator from the mainland of Southeast Asia to Australia. The archipelago forms a natural barrier between the Indian and Pacific Oceans, making the straits between the islands strategically and commercially important. Consisting of the territory of the former Netherlands East Indies and the former Portuguese Timor, Indonesia's main islands are Sumatra, Java, Sulawesi (formerly Celebes), Kalimantan (the Indonesian part of the island of Borneo), and Irian Jaya (the western part of the island of New Guinea). The republic shares land borders with Malaysia and Papua New Guinea and sea borders with Australia, India, Singapore, Vietnam, the Philippines, and the U.S.-administered Trust Territory of the Pacific Islands.

Although Indonesia has an equatorial climate, it is mountainous and volcanic, and the upland areas on the principal islands provide a temperate contrast to the constant heat of the lowlands.

PEOPLE

Indonesia's 175 million people make it the world's fifth most populous nation. Java is one of the most densely populated areas in the world, with more than 105 million people living in an area the size of New York State.

Indonesia includes numerous related but distinct cultural and linguistic groups, many ethnically Malay. Since independence, Indonesian (the national language, a form of Malay) has spread throughout the archipelago and has become the language of all written communication, education, government, and business. However, local languages are still important in many areas. English is the most widely spoken foreign language.

Education is free and compulsory for children between ages 6 and 12, and about 95% of eligible children are enrolled in primary school, although a much smaller percentage attend full time. About 45% of secondary school-age children attend junior high school, and some others of this age group attend vocational schools.

Constitutional guarantees of religious freedom apply to the five religions recognized by the state: Islam, Catholicism, Protestantism, Buddhism, and

Hinduism. The Indonesian population is predominantly Muslim (88%). Some 9% of the people are Christian, while the island of Bali retains its Hindu heritage. In some remote areas animism is still practiced.

HISTORY

In the 15th century, when the Renaissance was just pulling Europe from the Middle Ages, the islands of Java and Sumatra already had a 1,000-year heritage of advanced civilization, which spanned two major empires. During the 7th–14th centuries, the Buddhist kingdom of Srivijaya flourished on Sumatra. At its peak, the Indianized Srivijaya Empire reached as far as West Java and the Malay Peninsula. By the 14th century also, the Hindu Kingdom of Majapahit had risen in eastern Java. Gadjah Mada, the chief minister who virtually ruled the empire from 1331–64, succeeded in gaining allegiance from most of what is now modern Indonesia and much of the Malay archipelago as well. Legacies from Gadjah Mada's time include a codification of law and an epic poem.

Islam arrived in Indonesia in the 12th century and had almost wholly supplanted Hinduism by the end of the 16th century in Java and Sumatra. Bali, however, retains its Hindu heritage to this day. In the eastern archipelago, both Christian and Islamic proselytizing took place in the 16th and 17th centuries and, currently, there are large communities of both religions on these islands. The Islamization of Indonesia was, in general, a process of gradual assimilation rather than violent conquest.

Beginning in 1602 the Dutch, exploiting the weakness of the fragmented small kingdoms that were the heirs of Majapahit, slowly established themselves as rulers of all the islands of present-day Indonesia, except the eastern half of the island of Timor, which Portuguese authorities occupied until 1975. During their 300-year rule (interrupted only by a brief British interregnum during the Napoleonic period), the Dutch developed the Netherlands East Indies into one of the world's richest colonial possessions.

The Indonesian independence movement began during the first decade of the 20th century and expanded rapidly between the two World Wars. Its leaders came from a small group of young professional men and students, some of whom had been educated in the Netherlands. Many were imprisoned for their political activities, including Indonesia's first president, Sukarno.

The Japanese occupied Indonesia for 3 years during World War II and, for their own purposes, encouraged a nationalist movement. Many Indonesians took up positions in the civil administration, which had been closed to all but token ruling nobles under the Dutch. On August 17, 1945, 3 days after the Japanese surrender, a small group of Indonesians, led by Sukarno, proclaimed independence and established the Republic of Indonesia. Dutch efforts to reestablish complete control met strong resistance from the new republic. After 4 years of warfare and negotiations, the Dutch transferred sovereignty to a federal Indonesian entity in 1949. U.S. diplomatic efforts were instrumental in helping Indonesia to achieve independence. In 1950, Indonesia became the 60th member of the United Nations.

At the time of independence, the Dutch retained control over the western half of New Guinea, known as West Irian. Negotiations with the Dutch on the incorporation of West Irian into Indonesia failed, and armed clashes broke out between Indonesian and Dutch troops in 1961. In August 1962, the two sides reached an agreement, and Indonesia assumed administrative responsibility for West Irian on May 1, 1963. An Act of Free Choice, held in West Irian under UN supervision in 1969, confirmed the transfer of sovereignty to Indonesia.

For more than four centuries, until 1975, East Timor was a Portuguese colony. As a result of political events in Portugal, Portuguese authorities abruptly withdrew from Timor in 1975, exacerbating power struggles among several Timorese political factions. An avowedly Marxist faction called "Fretilin" achieved military superiority. Fretilin's ascent in an area contiguous to Indonesian territory alarmed the Indonesian Government, which regarded it as a threatening movement. Following appeals from some of Fretilin's Timorese opponents, Indonesian military forces intervened in East Timor and overcame Fretilin's regular forces. Indonesia declared East Timor its 27th province in 1976.

Shortly after hostilities with the Dutch ended in 1949, Indonesia adopted a new constitution providing for a parliamentary system of government in which the executive was chosen by and made responsible to parliament. Parliament was divided among many political parties before and after the country's first nationwide election in 1955, and stable governmental coalitions were difficult to attain. Unsuccessful rebellions in Sumatra, Sulawesi, and other islands beginning in 1958 and a long succession of short-lived national governments discredited the parliamentary system so that President Sukarno met little opposition when, in 1959, he reinstated by decree the 1945 constitution, which provided for broad presidential authority.

During the early 1960s, President Sukarno moved rapidly to impose an authoritarian regime under the label of "Guided Democracy." Concurrently, he pushed Indonesia's foreign policy toward what became, after the 1955 meeting in the Indonesian city of Bandung, the Nonaligned Movement. He closely worked with Asian communist states and increasingly favored the Indonesian Communist Party (PKI) in domestic affairs.

By 1965, the PKI controlled many of the mass organizations that Sukarno had established to mobilize support for his regime and, with Sukarno's acquiescence, embarked on a campaign to establish a "fifth armed force" to arm its supporters. Army leaders resisted this campaign. On October 1, 1965, PKI sympathizers within the military, including elements from Sukarno's palace guards, occupied key locations in Jakarta and kidnapped and murdered six senior generals.

The army liquidated the plotters within a few days, but unsettled conditions persisted through 1966. Violence swept throughout Indonesia. Rightist gangs killed tens of thousands, perhaps more than 100,000 alleged communists in rural areas. The violence was especially brutal in Java and Bali. The emotions created by this crisis persist today.

After the failed coup, President Sukarno vainly attempted to restore his political position and shift the country back to its pre-October 1965 position. Although he remained president, in March 1966, Sukarno had to transfer key political and military powers to Gen. Soeharto, the officer who had rallied the military to defeat the coup attempt. In March 1967, the People's Consultative Assembly (MPR) named Gen. Soeharto acting president. Sukarno ceased to be a political force and lived quietly until his death in 1970.

President Soeharto proclaimed a "New Order" in Indonesian politics and dramatically shifted foreign and domestic policies away from the course of the final years of Sukarno's government. The New Order set economic rehabilitation of development as its primary goals and pursued its policies through an administrative structure dominated by the military but with advice from Western-educated economic experts.

In 1968, the MPR formally elected Soeharto to a full 5-year term as president, and he was reelected to additional 5-year terms in 1973, 1978, 1983, and 1988. Parliamentary elections held in 1987 gave a 73% majority to Golkar, a federation of groups—civil servants, youth, labor, farmers, and women—which, in effect, operates as a government political party.

GOVERNMENT AND POLITICAL CONDITIONS

Indonesia is a republic based on the 1945 constitution providing for a limited separation of executive, legislative, and judicial power. The president, elected for a 5-year term, is the overwhelmingly dominant government and political figure.

The president appoints the cabinet, currently composed of three coordinating ministers (in the fields of political and security affairs, economic affairs, and people's welfare), 8 state ministers, 20 ministers, and 6 junior ministers, and 3 high-ranking nonministerial figures.

Although constitutionally the judiciary is a separate branch of government, in practice, judges are employees of, and beholden to, the executive branch.

Legislative authority is divided between the House of Representatives (DPR) and the People's Consultative Assembly (MPR), both renewed every 5 years. The House, with 400 elected and 100 appointed members, performs legislative functions, although not in the manner of similar bodies in Western democratic systems. The MPR, consisting of the House plus an equal number of appointed members, meets only once in its 5-year term, to formulate the overall principles and aims of the government and to elect the president and vice president. Representative bodies at all levels in Indonesia shun voting, preferring to arrive at decisions through "consultation and consensus."

The party system reflects the Soeharto government's determination to shift the political focus from Indonesia's deep ethnic and religious differences, which caused the collapse of an earlier experiment in parliamentary democracy, to an authoritarian, program-based, development-oriented politics. In 1973, a large number of disparate parties, some representing ethnic and religious constituencies, were amalgamated into two new organizations—the United Development Party (PPP), composed of various Muslim groups; and the Indonesian Democracy Party (PDI), composed of Christian, socialist, and nationalist elements. Appointed parliamentary members from the military and the government Golkar organization dominate the House and the MPR.

The armed forces have shaped and staffed Soeharto's New Order since it came to power in the wake of the abortive 1965 uprising. Military officers, especially from the army, have been key advisers to Soeharto and have great influence on policy. Under the *dwi fungsi* (dual function) concept, military officers serve in the civilian bureaucracy at all government levels.

Indonesia is divided into 27 provinces and subdivided into 246 districts and 55 municipalities. The governors of provinces are appointed by the president from nominees submitted by the provincial legislatures. The executive branch also may reject all of a provincial legislature's nominees and request it to submit a new list of candidates.

Principal Government Officials

President—Soeharto
Vice President—Sudharmono
Armed Forces Commander—Try Sutrisno
Minister of State/State Secretary—Moerdiono

Coordinating Ministers
Politics and Security—Sudomo
Economics, Finance, and Industry—Radius Prawiro
Public Welfare—Soepardjo Roestam

Other Ministers
Foreign—Ali Alatas
Home—Rudini
Defense—L.B. Moerdani
Information—H. Harmoko
Justice—Ismail Saleh
Finance—J.B. Sumarlin
Trade—Arifin Siregar
Mining and Energy—Ginandjar Kartasasmita
Industries—Hartarto
Minister of State for Research and Technology—B.J. Habibie
Education and Culture—Fuad Hassan
Manpower—Cosmas Batubara
Tourism, Post and Telecommunications—Soesilo Soedarman

Ambassador to the United States—A.R. Ramly
Ambassador to the United Nations—Nana Sutresna

ECONOMY

Indonesia endured a difficult economic period in the early 1980s but has successfully overcome these challenges and appears set to enter the 1990s an economically stronger and more dynamic nation. During the 1970s, the Indonesian economy was marked by high oil revenues and an industrial policy aimed at protecting domestic industries. In response to lower energy earnings, the Indonesian Government, starting in 1983, but intensifying its efforts since 1986, embarked upon an ambitious program of eliminating regulatory obstacles to economic activity. For the most part, these steps have been directed at the external and financial sectors and are designed to stimulate growth in nonoil exports and nonoil government revenues, and to strip away import substitution barriers.

Major deregulation steps have included:

1983–removal of bank credit ceilings and controls on state banks' interest rates, changes in the funding role of the central bank, and adoption of measures to strengthen the money market;

1985–simplified personal and corporate tax laws, the introduction of a value added tax (VAT), and an overhaul of customs procedures;

1986–changes in trade regulations designed to allow exporters to import more easily raw materials or receive rebates on duties, and an opening of more industries to foreign investors;

1987–simplification of licensing procedures, a cut in the number of import monopolies, simplification of stock exchange rules; and,

1988–simplification of the process for approval of large government purchases, elimination of the 25-year scrapping rule on ships serving Indonesian waters, opening the maritime industry, sweeping bank reform, and more reductions in import monopolies, including the removal of import restrictions on plastics.

Indonesian successes, however, have not been limited to deregulation steps. The devaluations of 1983 and 1986 resulted in important competitive gains for Indonesian exports. Those gains have been maintained via low inflation and a gentle downward float against the dollar.

Unemployment and underemployment are a matter of national concern. More than 2.3 million new jobs a year must be created just to keep up with the number of new job entrants in the work force. In order to achieve this job creation goal, the government has set a target for real economic growth of 5% per year for the current (1989–94) 5-year plan (Repelita V), which relies largely on a major increase in investment. Repelita V calls for the private sector to create many of these new jobs and provide 55% of the new investment. Previous plans placed much greater reliance on the government to be the primary generator of the investment and jobs needed to keep Indonesia growing. The decision to allow the private sector to assume these roles marks a major policy change.

The Indonesian Government is dealing successfully with servicing the country's external debt. Indonesia has a larger unrescheduled external debt than any other developing country—more than $50 billion at the end of 1988. Service payments on the official portion of that total—almost 80%—are current on both principal and interest. The President and many members of his cabinet frequently reaffirm their commitment to keep Indonesia current on its external debt. Furthermore, with a convertible rupiah, private debtors, who are financially sound, face no obstacle in meeting their foreign-debt obligation. This enviable record has been maintained at considerable cost. Since 1984, government operating budgets have been severely constrained—civil servants and the military did not receive pay increases for 3 years—and development budgets have been cut in real terms. Yet, despite this belt-tightening, Indonesia's economic performance has been better over the past 5 years (1983–88) than most other highly indebted developing countries.

Oil and Minerals Sectors

The oil and minerals sectors have been critical to Indonesia's economic development. Although comprising only 21% of the country's gross national product, these sectors contribute about half its foreign exchange earnings and half the government's tax revenues. Before the fall in oil prices, these sectors accounted for nearly 80% of export earnings and 70% of government revenues.

These sectors have been the focal point of foreign participation in the Indonesian economy. Indonesia's constitution decrees total sovereignty to the state over mineral resources. Therefore, foreign companies must operate as contractors to the government or one of its state enterprises. Since the advent of the oil-production sharing contract (PSC) in 1967, 144 contracts have been signed between Pertamina, the state oil company, and foreign contractors. Seventy-eight of these PSCs currently are in effect with 46 foreign operators and even more foreign partners. Twenty contract areas produced more than 1.3 million barrels of oil per day and a total of 869 trillion BTUs of liquefied natural gas (LNG) during 1988. About 755,000 barrels of oil per day were exported as well as all of the LNG. American oil companies have developed 80% of Indonesia's oil and gas resources. Indonesia is an active member of the Organization of Petroleum Exporting Countries (OPEC).

The country's major oil fields are maturing. With domestic demand for petroleum fuels expanding, Indonesia faces becoming a net importer of oil by the early 21st century unless new reserves are found. The number of new contract areas under agreement has increased, and the government has announced additional contract incentives to encourage greater exploration. Proven oil reserves are reported at 8.25 billion barrels of oil and 84 trillion cubic feet of gas. Development of additional refinery capacity for product export, expansion of LNG facilities, and increased domestic gas utilization also are expected.

Nonoil minerals have had a resurgence of activity during 1987–88 associated with an improving market for traditional exports—tin, copper, nickel, and a mini-goldrush attracting 103 new contracts of work for precious metal exploration. Over the next 5 years the strongest mineral growth will be in coal, with production by 1994 expected to expand five-fold to more than 15 million tons per year, including nearly half for export. U.S. companies involved in minerals include Freeport Minerals in copper, Pennzoil in gold, and Mobil in coal.

Investment

According to statistics from the Indonesian Investment Coordinating Board (BKPM), nonoil and gas foreign investment approvals totaled $1.5 billion in 1987 and $4.4 billion in 1988. Three large projects dominate the 1988 statistics: U.S. and Taiwanese pulp and paper projects and a West German petrochemical project. The chairman of BKPM estimates 80% of approved projects are realized.

Over the past few years, Indonesia has made numerous changes in its regulatory framework to improve the business climate and encourage increased foreign investment. In addition to the deregulation steps, reform measures that have eased business practices in Indonesia include: reliance on the Swiss surveyor, Societe Generale de Surveillance, for preshipment inspection of goods destined for Indonesia, which has speeded customs clearance; reduction of licensing requirements necessary to do business in Indonesia; extension of the time period within which foreign investments must shift to majority Indonesian ownership; and permission of foreign joint ventures to distribute their own products up to the retail level.

Indonesian Missions in the United States

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2020 Massachusetts Avenue NW.
Washington, D.C. 20036
Tel. 202-775-5200

Consulate General—New York
5 East 68th Street
New York, NY 10021
Tel. 212-879-0600

Consulate General—Los Angeles
3457 Wilshire Blvd.
Los Angeles, CA 90010
Tel. 213-383-5126

Consulate General—Houston
1990 Post Oak Blvd.
Suite 1900
P.O. Box 55
Houston, TX 77056
Tel. 713-785-1691

Consulate—San Francisco
1111 Columbus Avenue
San Francisco, CA 94133
Tel. 415-474-9571

Consulate—Chicago
2 Illinois Center
Suite 1422
233 N. Michigan Avenue
Chicago, IL 60601
Tel. 312-938-0101

According to the August 1988 U.S. Survey of Current Business, total U.S. investment in Indonesia is $3.9 billion, of which $1.2 billion is in the oil and gas sectors.

FOREIGN RELATIONS

Since its first years as a new nation, Indonesia has espoused a "free and active" foreign policy, seeking to play a prominent role in Asian affairs commensurate with its size and location but avoiding involvement in conflicts among major powers.

While maintaining this position, Indonesian foreign policy under the New Order government of President Soeharto has swung away from the stridently anti-Western, anti-American posturing of the

Sukarno era. Indonesia preserves a historically based nonaligned position while seeking constructive, responsible relations with many nations.

A cornerstone of Indonesia's modern foreign policy is its participation in the Association of Southeast Asian Nations (ASEAN), of which it was a founding member in 1967 with Thailand, the Philippines, Malaysia, and Singapore (Brunei became ASEAN's sixth member in 1984). The organization promotes regional economic, social, and cultural advancement. Reacting to the crisis in Southeast Asia after Vietnam's invasion of Kampuchea, ASEAN emerged in 1979 as an important, consolidated voice in the United Nations and other international forums.

Travel Notes

Climate and clothing: Indonesia is hot and humid year round, with an average temperature of 27 °C (80 °F) and average humidity of 83% during the rainy season (November-April) and 75% the rest of the year. Lightweight cotton and synthetic clothes are worn year round, with two changes per day frequently required.

Customs: Visas are not required of tourists staying less than 60 days who arrive at recognized international airports or seaports. Most of Indonesia's popular destinations, including Jakarta and Bali, are recognized international entry points, but those planning to enter Indonesia at other points or planning a stay longer than 60 days should obtain visas from the Indonesian Embassy or consulates in the United States. No immunizations are required for entry.

Health: The general level of sanitation and health is below US standards. Tuberculosis, malaria, dengue fever, hepatitis A and B, typhoid fever, cholera, parasitic, and some sexually transmitted diseases are prevalent. Five cases of AIDS have been officially reported in Indonesia. The prudent traveler can avoid most or all health hazards, however, by taking care in eating and drinking and, if recommended by a physician, taking preventive measures, such as immunizations. Malaria suppressants are recommended for those traveling outside of Jakarta, Medan, Surabaya, and the southern tourist areas of Bali. Sanitary standards in Indonesia's international-class hotels are adequate to excellent.

Although doctors are less numerous and less well-trained than in the United States, adequate routine medical care is available in all major cities. Emergency services are inadequate outside major cities. US brands of nonprescription drugstore items are scarce, but Indonesian brands and some European equivalents are available.

Telecommunications: Although local telephone service is irregular, satellite service to the United States, is generally good. Indonesia spans three time zones and Jakarta time is 12 hours ahead of eastern standard time.

Transportation: Metered taxis are available in most major cities. Bus service is generally overcrowded, and pedicabs and motorized pedicabs can be dangerous. Increasing numbers of thefts have been reported on public transport, especially in Jakarta and Bali. There is interurban rail service on Java. Garuda Indonesia Airways, and local airlines provide domestic service between most cities.

Indonesia also was one of the founders of the Nonaligned Movement and voices a moderate position in its councils. In 1988, Indonesia was a leading candidate to assume the movement's leadership, which eventually went to Yugoslavia. Indonesia has the world's largest Muslim population but is not an Islamic state. It is a member of the Organization of the Islamic Conference. Indonesia carefully considers the interests of Islamic solidarity when making foreign policy decisions, particularly when Middle Eastern issues are concerned.

Since 1966, Indonesia has welcomed and maintained close relations with the United States, West European countries, Australia, and Japan, from which, through the Intergovernmental Group on Indonesia (IGGI), it has received most of the assistance for its economic recovery. President Soeharto has made several visits to the United States.

Indonesia maintains correct diplomatic relations with the Soviet Union and with other communist countries, except the People's Republic of China. Indonesia suspended relations with China in 1967, because of suspected Chinese involvement in the 1965 abortive coup. In February 1989, President Soeharto met with the Chinese Foreign Minister in Tokyo and announced Indonesia and China would take steps to normalize relations.

Beyond Asia, Indonesia participates in international economic organizations, including the Group of 77 and OPEC, in which it takes a moderate position.

DEFENSE

Indonesia's armed forces total about 420,000 members, including the national police and the traditional services (army, navy, marines, and air force). The army is by far the largest, with 220,000 active-duty personnel. Various paramilitary, civil defense, and other auxilary units supplement the official armed forces.

The Indonesian military historically has viewed itself as a unifying force among the various ethnic, religious, and political elements in Indonesia. Thus, the military views its prime mission as safeguarding internal security. The president, vice president, and almost one-third of the cabinet have military backgrounds. Furthermore, active duty and retired military occupy a large number of seats in the House and the MPR. Under the *dwi fungsi* doctrine, numerous military personnel occupy positions in regional government. Commanders of the various territorial commands also are very influential in the politics of their respective regions. Local military units can and do respond quickly and forcefully to security disturbances.

Indonesia has no enemies among its neighbors, and the military does not emphasize developing a significant capability to project power. Economic development has taken priority over the military budget in the Soeharto years. Recently, however, the armed forces have undertaken some small but significant improvements of their external capabilities.

U.S.-INDONESIAN RELATIONS

Since the early years of the Soeharto government, U.S. relations with Indonesia have been close and cordial. Indonesia maintains an independent foreign policy, but the two countries' interests often are compatible. The United States supports the Indonesian Government's plans for economic development.

The United States and Indonesia have no formal security agreements. The United States supports the goal of a stable, secure, and independent Indonesia and maintains a dialogue with the Indonesian Government on threats to regional security. The U.S. military assistance program reflects this concern.

Economic Relations With the United States

U.S.-Indonesian trade in 1988 totaled $4.6 billion. U.S. imports were $3.5 billion, consisting mostly of oil, rubber, coffee, tin, spices, tea, plywood, and textiles. U.S. exports to Indonesia totaled $1.1 billion and included agricultural products (wheat, soybeans, and cotton), resins, aircraft and parts, and earth-moving equipment. Best export sales opportunities for U.S. firms are avionics and ground-support equipment, electrical and telecommunication equipment, office machines, gasoline and diesel engines, and agricultural and food processing machinery.

The U.S. Government offers insurance and guarantees from the Export-Import Bank for shipments to Indonesia. In addition, the Overseas Private Investment Corporation provides specific risk and extended risk guarantees for U.S. investment in Indonesia. A number of American banks have branches in Jakarta. The Commercial Section of the U.S. Embassy in Jakarta as well as the U.S. Consulates in Medan and Surabaya maintain an active schedule of trade promotion events.

Economic assistance to Indonesia is coordinated through the IGGI formed in 1967 to help the new Indonesian Government find external financing for its development program. The IGGI includes Indonesia, 14 other countries, the World Bank, the International Monetary Fund, and the Asian Development Bank. IGGI members pledged $4 billion in assistance to Indonesia at their 1988 meeting. Japan is the largest bilateral donor, with a 1988 pledge of $2.3 billion. The United States pledged $90 million for 1988.

U.S. economic assistance is planned in cooperation with the Indonesian Government and supports both countries' interests in trade, investment, and employment by addressing the major inhibitors to Indonesia's economic growth. The goal of U.S. assistance to Indonesia is to improve long-term, sustainable employment and income opportunities through means that promote economic efficiency and productivity.

The United States provides a modest level of military assistance to Indonesia. The current assistance program comprises five elements: foreign military sales (FMS), foreign military sales financing, military assistance program, direct commercial sales, and the international military and education training (IMET) programs. IMET grant aid averages about $1.9 million annually and is used to finance Indonesian professional and technical military training in the United States and Indonesia. Indonesia received a $4 million FMS credit loan in fiscal year (FY) 1988. The cost of MAP grant equipment and services provided to Indonesia since independence totals nearly $200 million. In 1989 active FMS case values (equipment, supplies, services) totaled more than $500 million, including major purchases of F-16 fighter aircraft, Harpoon missiles, and 105mm howitzers.

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Principal U.S. Officials

Ambassador—Paul D. Wolfowitz
Deputy Chief of Mission—Michael V. Connors
Political Counselor—Timothy M. Carney
Economic Counselor—Bruce F. Duncombe
Administrative Counselor—David A. Roberts
AID Director—David N. Merrill
Defense Attache—Col. John D. Mussells
Consul General—Richard P. Livingston
Public Affairs Officer (USIS)—Michael Yaki
Agricultural Counselor—Kenneth L. Murray
Commercial Counselor—Paul T. Walters

The U.S. Embassy in Indonesia is located at Jl. Medan Merdeka Selatan 5, Jakarta (tel. 360–360). U.S. mail to the Embassy may be addressed APO San Francisco, CA 96356.

The U.S. Consulate in Medan is at Jl. Imam Bonjol 13, Medan, North Sumatra (tel. 322-200). Principal officer is Donald K. Holm. The U.S. Consulate in Surabaya is at Jl. Raya Dr. Sutomo 33, Surabaya, East Java (tel. 69287/8). Principal Officer is Lee O. Coldren. ■

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THE IMPACT OF ECONOMIC DEVELOPMENT ON INDONESIA WOMEN

A Report Based on the Fulbright-Hays
Seminar Abroad Program, 1991
"Indonesia and the Challenge of Development"

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INTRODUCTION: Economic Development in Indonesia

What is the situation for women in Indonesia, especially in regard to effect of economic development on female status? In attempting to answer this questions there are several factors that we should keep in mind. First of all, much of the life situation of Indonesian women is shaped by factors other than that of gender, and is shared with Indonesian men as well. There is great cultural diversity within the national boundaries of Indonesia, from the educated urban woman of Jakarta to the isolated horticulturalists of Irian Jaya, whose traditional lifestyle is currently facing severe threats. Some Indonesian women come from cultural traditions which have granted women considerable autonomy while others are still quite patriarchal. Therefore, in this paper we will concentrate on factors which affect all Indonesian women, particularly in terms of their ability to share in the rapid economic growth which Indonesia is currently experiencing.

Although Indonesia, with a per capita annual income of only $550, would be considered a "Third World" country, the remarkable economic growth rate of 7.7% during the 1970's indicates a rising standard of living. According to the Central Bureau of Statistics the percent of those living in poverty declined from 40% in 1976 to 17% in 1986. The global economic crisis of the 1980's, especially lower oil prices and restrictions on Indonesian exports, lowered the growth rate to 3.6% in 1986. Indonesia has reached self-sufficiency in rice production, cut infant mortality in half, and reduced population growth by 40% (or 50 million people) since 1970 - all very impressive accomplishments.

The Indonesian government is committed to "sustainable development, in which human and natural resources are brought into a dynamic equilibrium through proper application of science and technology for their rational use". Whether this "sustainable development" will be possible remains to be seen, especially considering the fact that Indonesia is currently cutting down more acres of rainforest than any other country. At any rate, the Five-Year Plans consistantly reaffirm the country's committment to a "trilogy of development" consisting of: 1) a more equitable distribution of development gains, leading to the welfare of the entire population; 2) a sufficiently high economic growth, and 3) a sound and dynamic national stability. This all sounds very fine, but, in fact, what measures exist to insure "a more equitable distribution of development gains", especially for women?

The Indonesian government has taken several steps to improve economic development, particularly to expand the non-petroleum export industries and encourage more foreign investment and private investment in general. The fact that the average annual rate of economic growth rose to 5.7% in 1988, while inflation declined to 6% indicates their success. Current issues include whether the minimum wage should be raised. This would benefit women especially but would also make Indonesia less competitive in the world market, and might discourage foreign investment. Whose interests will come first?

The strains between "policy and practice" are particularly apparent in the role of women in economic development. Although the government has policies of gender equality, not all take the role of women in development seriously. Traditionally, Indonesian women, more than men, have been active as entrepreneurs, especially in small businesses. Here, however, they often have little access to credit and improving job skills, even though they have great informal power in the economic sphere, parrticuarly in rural areas. Social/cultural constraints probably are more important in determining opportunities for women than government policy per se. For example, although the government provides opportunities for Indonesian students to study abroad, few qualified women so, largely because of family obligations which keep them at home rather than overt discrimination.

GOVERNMENT POLICIES REGARDING GENDER EQUALITY

Since becomming independent, the Indonesian government has supported policies of gender equality in the Constitution of 1945, in the state philosophy of "pancasila", and in various state policy guidelines. The 1978 "repelita" (Five Year Development Plan) first explicitly recognized women's role in development and it has been made more explicit in later repelitas. The current plan (1989-1994) even states one of the goals is the "development of socio-cultural climate more conductive to women's advancement through eradication of stereotyped perceptions of and attitudes towards women". This is a very ambitious statement considering that cultural attitudes underlying attitudes (and prejudices) toward gender are remarkably deep-rooted and resistant to change, as feminists worldwide can attest. What specific measures has Indonesia taken to make these goals a reality?

The current fifth Five Year Plan has targeted several areas specifically in regard to women, including increasing women's level of education and job skills, greater employment opportunities, improved health and family welfare, and greater participation by women in the decision making processes. Specially targeted groups include low income women, especially in rural and isolated areas, female heads of household and young women 15-29 years old.

In terms of political power, although 90% of eligible women voted in the 1987 elections, few women hold political office. Women constitute ten percent of the Parliment and eleven percent of consultative positions. However, these percentages compare quite favorably to the United States where women hold only 2% of the Senate and 5.8% of the House seats. One should also keep in mind that the Indonesian President holds virtually total power, and legislative power is minimal. Perhaps more important to protecting and promoting women's rights in Indonesia is the fact that a cabinet level ministry exists specifically devoted to women's issues.

In 1978 a ministry for women was created on the national level which was elevated to a state ministry in 1983: Minister of State for the Role of Women in the Republic of Indonesia. Thus, this minister meets with the other cabinet heads and the President of the republic. In addition, there are four sub-ministers for women's affairs. Each provincial Vice-governor is designated to report annually on the conditions of women in their province to the national ministry for women. It is unclear how much power the ministry actually has to affect the status of women, since much depends on the support of the President. On paper, at least, Indonesia's committment to enhancing the role of women is impressive, especially when one remembers that during the time their Ministry for Women was being established, the Equal Rights Amendment baring discrimination of the basis of sex was defeated in the United States.

ESTABLISHMENT OF WOMEN'S STUDIES CENTERS

The establishment of Women's Studies Centers, which has also been contraversial in the United States, is currently being undertaken in Indonesia. These centers are not exactly like Women's Studies program here which have often focused on raising feminist consciousness and self-esteen for women. In Indonesia the focus is more on integrating the female perspective into all subject matter and encouraging male participation in Women's Studies as well. For example, both the introductory courses in law and sociology at the University of Indonesia in Jakarta include a segment focused on women. The University has offered courses in Women's Studies, especially in the social sciences, since 1976 and established a two year program leading to the equivilent of our master's degree in 1988. Now Women's Studies Centers are being established in each of the provincial universities, which is especially important in light of the fact that no provincial ministries for women exist and thus, it is more difficult to ascertain and improve the status of women outside of central Java.

Dr. T.O.Ihromi, a professor in the Women's Studies program at the University of Indonesia, when asked about the students in the program commented that some of them found the professors "too moderate" and wanted a more explicitly feminist program. However, the focus of the program seems to be more on practical application of data regarding women rather than on feminist theory. For example, a course on "Women and Development" is offered but nothing on feminist literature. Currently the University of Indonesia, in collaboration with a Dutch university, is beginning a program called "Strengthening Women's Studies in Indonesia" which will eventually involve fifteen professors from Indonesian universities and ten professors from foreign universities. There definately seems to be a recognition of the importance of including women in the curriculum and research which can be applied to elevating the status of women, particularly in the economic sphere. This fits into Indonesia's interest in economic development in general.

RELIGION AND MARRIAGE: Implications for female status

Because Indonesia is 95% Muslim, Americans often assume that religious traditions limit the participation of women in the society. Without going into a detailed examination of Islam, it should be mentioned that this is a mistaken assumption. The practice of "purdah", or seclusion of women, is not a Islamic practice per se but comes from ancient Middle Eastern cultural traditions and is also found among non-Moslims, such as Hindus in India. Although some Indosesian women are veiled, it does not seem to limit their participation in non-religious sphere of society. As will be discussed in detail later, Islamic religious leaders have not opposed the massive family planning program of Indonesia, as have various religious leaders in the United States.

In terms of education of females, data by Dr. Amin Rais indicates that while Moslem girls have less education than Christian girls (8.1% vs. 26% high school graduates), they have more education than Hindu girls with 5.8%. Moslem girls more often attend traditional religious schools than other groups and much of the rural Moslem population is poor, and thus uneducated. The gap in educational attainment is greater between urban, educated and rural poor Moslems than between different religious groups.

As in every other country, in Indonesia there is a sexual division of labor based on the "reproductive role" of women as mothers. Motherhood and the responsibilities it entails appears to be a truely valued role in Indonesia, unlike here. For example, civil servants receive three months of maternity leave. However, it does serve to limit the participation of women in the labor force and what kinds of jobs are thought appropriate to women. About 40% of women are in the labor force, but 70% of them participate in the informal sector where pay, benefits and working conditions are usually poor. Women are still expected to consider their family as their primary obligation. As in other coutnries where women work outside the home, Indonesian woman have a "double day" where they assume most of the household/child rearing responsibilities in addition to their paid labor.

The marriage law of 1974, while progressive in many ways (eg -raising the mimimun age at marriage to 16 for women and granting women divorce rights) still defined the husband as the "head of the family", while the woman is the "head of the household". Indonesian wives are often referred to as an "assistant to the husband". Women have important rights in marriage, such as joint ownership of conjugal property, although uneducated women are often unaware of such rights. Divorce rates remain low, however, and there are few female heads of household, although there is a greater divorce rate amoung employed women. Although the Koran allows polygyny (plural wives), Indonesian law does not allow a man to take a second wife without prior approval of his first wife and court consent. However, in more traditional, especially rural, areas girls are "ashamed" if not married by fourteen and may become a second wife to avoid having a single status.

For Western feminists, perhaps the two areas thought most crucial for gender equality have been female access to education, especially higher education, and female control of reproduction and fertility. American women have fought long, hard battles to obtain rights in these areas - battles which are still continuing in the current contraversy over abortion rights. Are access to education and family planning equally important to Indonesian women? And if so, what rights do women have in these areas?

WOMEN AND EDUCATION

Dr. Sjamsiah Achmad, Assistant Minister for Education, Office of the Minister of State for the Role of Women, emphasizes the importance of education for women and considers the elimination of female illiteracy of highest priority. Indonesia has made striking progress in eliminating illiteracy in the 45 years of its independence, going from 23 million illiterates in 1948 to just 4.5 million in 1989. However, women continue to represent two-thirds of those illiterates. Obviously women in isolated, rural areas are more likely to be illiterate or have litle education. The government is trying to eradicate the "tiga bugu" or "three blindnesses" of basic skills, bahasa indonesia (the national language) and an elementary education.

For those who finish elementary school, there is virtual gender equality where 48% of graduates are girls and 52% boys. As elsewhere, the percentage of females drops with advancing levels of education, although it has been increasing in recent years. About 43% of secondary students are female versus 57% male. Even at the university level women represent about 40% of the students. Perhaps most important for economic success is that, like here, women students tend to major in areas which offer less renumerative employment possibilities upon graduation, such as literature or elementary teaching. However, recent statistics indicate that this is changing.

By the end of the 1980's Indonesian women were 68% of the graduates in management, 81% in law, 55% in animal husbandry, and 52% in natural sciences, to name a few (Statistic of the State University 1987/88, Ministry of Education and Culture). These are significantly higher percentages than found in the United States. However, women are still a small percentage of science and technology students. For example, only eleven percent of the students at the prestigious Institute for Technology in Bandung (ITB) are female. Because of family obligations, many female graduates work as administrators rather than researchers in their fields. This is particularly true of medicine where only 5% of medical students are female. This is explained by the fact that Indonesian medical graduates must do two years of national service, often in areas far from their homes, and it is assumed (though not proven) that family obligations will prevent women from doing so. Thus, like here, cultural attitudes regarding what areas are "suitable" for women continue to influence female students' choice of majors.

A major challenge confronting all university graduates, and the Indonesian government, is the lack of employment comensurate with their skills. Public employees in general are poorly paid. For example, elementary school teachers earn less than $150 a month, forcing them to teach after school hours as tutors, etc. A new law allows university professors to be paid at wages comparable to the private sector, but can the government afford this? The rapid pace of economic development demands new and better technical and research skills. Indonesia realises this and is trying to improve the quality of instruction at all levels, but this is a big, costly job in a country where one-half of the population is under twenty.

It does appear, however, that women will benefit from these efforts to raise the educational level of the population as a whole, and that gender equality in education is a genuine committment.

FAMILY PLANNING: A Priority for Whom?

Since 1969 when President Sueharto came to power, reducing population growth has been a top priority in Indonesia. This is understandable given that Indonesia is the fifth most populous country in the world with 180 million people. Like other developing countries, better medical care dropped the crude death rate from 21/1,000 in the 1960's to 10/1,000 in the 1980's. If not accompanied with a corresponding drop in birth rates, this results in high rates of population growth, such as experienced in Latin America where population will double in twenty years at current rates. Without discussing what "overpopulated" means, some areas of Indonesia are densely populated, such as Java with 61% of the population, while the larger island of Sumatra has only 20%. Thus, mostly to promote economic development, Indonesia has undertaken a massive program of family planning with striking success, reducing its current rate of population growth to under two percent (1.97%).

How has this population reduction been accomplished, and what benefits, and costs, has it brought to women? As mentioned previously, many feminists argue that control over fertility is crucial for female liberation. Worldwide women have fewer children as they obtain more education and employment outside the home. Both of these factors are also present in Indonesia, but the major explanation for declining fertility rates is access to contraception, which still remains primarily a female responsibility (eg - although sterialization is not a popular choice for either sex, 7 times more women than men undergo the operation). Access to contraception in Indonesia, however, is not seen as a means for female liberation as much as it is linked to improving living conditions. One frequently sees the "small, happy and prosperous" family with a just two children portrayed on billboards, etc. The "two is enough" slogan is found on food packages, etc.

Why has Indonesia been so successful in family planning, especially when other Third World nations have not? First of all, family planning has been a government priority from the President on down. Since signing the UN declaration on family planning in 1969, President Soeharto has acted as a personal advocate, visiting rural villages to give awards for family planning efforts, touring condom factories, etc. Indonesia has dedicated more government monies to family planning than any other country. At the local level the "Posyandu", or Village Integrated Service Post have been established throughout the country since 1985. In addition to family planning, the Posyandu also offers nutrition, immunizations, maternal and child care and other simple health services. Often the Posyandu is the work of the local village leader's wife, working in conjunction with the PKK, or Family Welfare Movement. Thus, family planning is mandated at the top and carried out at the local level. Currently, the government is trying to gradually withdraw its subsidity and create "self-reliance family planning". This will start first in urban areas where contraceptive use is already well established. It remains to be seen whether this will disadvantage poorer women, as it has done in the United States.

Some have questioned whether the government has been too zealous, even coercive, in introducing contraceptives. The pressure has been one mostly of "thou shall praticipate" with incentives for participation and disincentives for those who do not. For example, civil servants lose their benefits after the birth of a third child, while "acceptors" are given coconut seedlings, access to credit, or stipends for their child's college education. A current contraversy involves the use of Norplant, where a capsule is placed under the skin of the arm and release hormones for five years. Over 800,000 women are using this method, but now there is a lack of qualified medical personnel to remove the Norplants. To help augment the shortage of family planning workers the government is currently training 30,000 midwives to supplement the 40,000 currently working.

In addition to government efforts, social changes mentioned earlier also contribute to a lowered birth rate. Especially important is the greater education for girls where now 94% of girls attend primary school compared to 58% twenty years ago. As mentioned, the minimum age at marriage for women is 16, but the actual average age at marriage is 21. Labor force participation has increased from 19% of women in 1960 to almost 40% today. The decline in infant mortality and better health conditions in general also encourage couples to have fewer children. Islamic leaders do not oppose family planning, and many include information on birth control in their pre-marital counseling. Finally, although abortion is not officially supported, it is offered as an alternative (although I have no data on its frequency). Abortion clinics do not advertise and are contraversial, particularly in the religious community. Religious leaders do oppose "sex education" and it is not offered, although "population education" is woven into the curriculum.

Undoubtedly, acceptance of smaller families and access to contraception has improved the situation of women, particularly in improved health and longevity. Still family planning is more linked to economic goals than to concerns of health and female equality. Lowered rates of population growth are found mostly on the densely populated islands of Java and Bali where 65-70% of eligible couples use contraception, compared to less than 40% on the outer islands. Although 95% of Indonesian women know about modern contraceptive methods, only 48% of eligible couples use them (less than 5% use traditional, less effective, methods). Why the gap between knowledge and use? Although I don't know the answer, I suspect it lies in cultural factors which continue to encourage couples, particularly men, to have large families, especially in rural areas where more hands, especially sons, means more people to farm the land. The growing economic development, especially industrialization, of Indonesia will inevitably change that, though one wonders if it will be for the better. In the meanwhile, Indonesian women have more opportunity (or pressure) to control their fertility than do women in most other countries.

SOURCES AND ACKNOWLEDGEMENTS

The proceeding paper is based solely on information collected during the summer of 1991 while I was a participant in the Fulbright-Hays Seminars Abroad Program on "Indonesia and the Challenge of Development". In the five week period I was not able to do intensive fieldwork, but relied heavily on lectures and materials from the seminar as well as personal interviews and observations with Indonesian women and men. I would particularly like to thank the following for their invaluable assistance: Syamsiah Achmad, Assistant Minister for Education, Office of the Minister of State for the Role of Women; Dr. T.O. Ihromi, Professor of Women's Studies, University of Indonesia, Jakarta; and Dr. Kartomo, Demographic Institute, University of Indonesia, Jakarta. Except where directly quoted, the views in this paper represent a compilation and shifting of the information I received during the seminar and not the opinion of any one person cited in the bibliography. Wherever possible I have used data which was cross-checked by reference to more than one source. Following are the some of the sources utilized in this paper and do not represent an exhaustive list of resources on Indonesian women and development.

"The Role of Women in Development", lecture by Syamsiah Achmad, Assistant Minister of State for the Role of Women, Jakarta

"Population", lecture by Dr. Sutjipto W., University of Indonesia, Jakarta

"Indonesian Family Planning", lecture by Dr. Srihartati P. Pandi, National Family Planning Coordinating Board, Jakarta

"World Bank Perspective on Indonesia Population", lecture by Dr. Susan Stout, Population and Human Resources Division, Asia Region, World Bank

"Development Assistance", lecture by Ms. Juanita Darmono, Agency for International Development, Indonesia

"Islam in Indonesia: An Overview", lecture by Dr. Amin Rais, Gajahmada University, Yogyakarta

"Education", "Population and Family Planning", lectures by Dr. Kartomo, University of Indonesia, Jakarta

"The Changing Role of Women with Special Emphasis on Their Economic Role, Country Report of Indonesia", published by the Office of the Minister of State for the Role of Women, September, 1989

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Irving Gershenberg

RESEARCH PROPOSAL

The Transfer of Managerial Know-How by Japanese Multinational and Other Firms to Indigenous Managers in Indonesia, Thailand and Singapore

PURPOSE: The objective of this research project is to analyze and evaluate the pace and significance of training supplied by subsidiaries of multinational firms to indigenous managers in less economically developed countries. The time required to train managers is likely to be affected by the quantity of training offered, the ways in which it is provided, the pre-employment education and personal characteristics of trainees, and various firm specific characteristics.

The significance of management training provided by multinational firms will depend on the extent to which training is utilized in the provider firm, the ability of trained managers to use that training in other firms and occupations, the appropriateness of training to the more general conditions found in LDCs, and the extent to which the content and pace of training provided by MNCs differs from training programs available and developed locally by, say, universities, government agencies and indigenous firms.

Because Japanese firms have come to dominate foreign direct investment in Southeast Asia and have been asserted to approach the employment and training of indigenous managers in a somewhat unique fashion, emphasis in this proposal is placed on their role as transfer agents of managerial know-how.

DEFINITIONS: Management involves organizing, planning, controlling and directing the operations of firms. Individuals may be said to operate as managers if they exercise managerial decision making responsibilities, dependent on rank and experience, over such matters as the hiring and firing of personnel, sourcing of capital and other productive inputs, methods of marketing, location of markets, development and utilization of alternative methods of production, organization of production, control over capital expenditures, etc.

Training may include local on-the-job instruction and supervision, attendance at in-plant seminars and workshops, courses or degree programs at local schools and universities, overseas on-the-job training, overseas schooling, specialized courses at management training institutes, etc. The pace of training is the time required to bring an individual up to some defined managerial rank from the time that individual begins to receive training for a managerial position. For training to take place, the trainee must be made aware of the fact that he is being trained and should know the purpose of the training. Furthermore, training should be monitored and assessed with some regularity.

METHOD: To accomplish this project, a comparative research methodology will be employed. Data will be obtained from both multinationals and local firms operating in the same 4-digit International Standard Industrial Classification (ISIC) manufacturing/processing sectors in Indonesia, Thailand and Singapore. According to Who Owns Whom in Australasia and the Far East (1991), 28 Japanese firms operate manufacturing/processing facilities in all three countries. The products produced by these firms are distributed among 66 4-digit ISIC categories and include those which are relatively labor-intensive, those which use substantial local content, those that have appreciable potential for creating backward linkages, and those which are relatively capital intensive. The sectors in which these 28 firms operate will define the universe from which our firms will be selected.

Managing directors will be interviewed to obtain information regarding a variety of factors which may influence the firm's willingness and ability to rapidly train and utilize local managers. Emphasis will be placed on such factors as the cost involved in providing training, the savings experienced by the firm having a supply of trained indigenous managers, the firm's prior experience in training managers in LDCs, the nationality of the parent firm, the products produced and technology employed in production and marketing, management retention rates, experience of trainers, government policies which may affect the pace of training including expatriate work permit controls, training levies, etc.

Top and middle level indigenous managers will be interviewed to obtain comprehensive employment histories detailing all pre- and post-employment education and training, all aspects of intra- and inter-firm mobility, exercise of managerial responsibilities, specific decisions taken by managers in a variety of situations which may shed light on the significance of training received and the extent to which training received while employed in one firm was able to be utilized in other firms.

Top and middle level managers will be identified by their location in the firm's hierarchy (to whom they report and who reports to them), and by the extent to which they exercise managerial responsibilities.

While interviews will be conducted with the aid of a questionnaire, my experience in Kenya and Jamaica suggests that interviews cannot be conducted by simply asking a series of set questions. What is required is a discussion of relevant issues during which care is taken to ensure that certain specific points are covered during the course of the interview. Also, an attempt will be made to include a tour of the factory being visited in order to provide familiarity with the technology employed and other matters pertaining to the production process as well as to prolong the interview. The firms interviewed will be those employing a sufficiently large number of workers to ensure that they warrant employing managers as distinct from being owner-operated or engaging supervisor non-managers.

Before going to visit a firm, an agenda will be submitted which sets out the matters to be discussed. This should serve to set executives at ease, allowing them the opportunity for advance reflection and a more focused discussion. A transcript of the interview will be sent to each executive to permit them to correct inaccuracies, to elicit additional information, and to demonstrate the ability of the interviewer to grasp the executive's reasoning.

Data collected from firms and managers in Indonesia, Thailand and Singapore will permit me to engage in various kinds of comparative analyses. One involves less economically developed countries with different resource endowments which have attained different levels of economic development. While in Kenya (1982-83), I obtained data on the training of local managers from 41 manufacturing/processing firms and from over 100 managers; in Jamaica (1986), I interviewed 105 top and middle level managers employed in 32 manufacturing/processing firms.

According to most indicators of economic development, i.e. per capita income, proportion of national product derived from agriculture and from manufacturing, literacy rate, life expectancy at birth, etc., Kenya, Jamaica, Indonesia, Thailand and Singapore cover a very broad spectrum of what are generally considered to be the less economically developed countries. Jamaica and Thailand are appreciably more economically developed than Kenya and Indonesia, while Singapore appears to be poised to join the ranks of countries we designate economically developed. All five countries have a diversified manufacturing sector with an appreciable contingent of both multinational and local firms. Analysis of data from Kenya, Jamaica, Indonesia, Thailand and Singapore may facilitate the substantiation and generalization of various findings regarding the impact of training by multinational firms on less economically developed countries.

In addition to a comparative analysis of the role played by different kinds of firms, i.e. subsidiaries of multinationals, indigenous local and publicly owned firms in training local managers and the spread of that managerial know-how to the broader economy, this data will permit us to evaluate the significance that can be attached to a number of variables that various authors have argued influence the pace and extent of any transfer of managerial know-how by multinational firms.

By working with Japanese subsidiaries of the same parent firm, producing identical or similar products in Indonesia, Thailand and Singapore, it should be possible to determine what, if any, significance should be attached to the extent of parent company equity holding; supply of locally trained managerial personnel; length of time the firm has been operating in a particular country; management retention rates; expatriate work permit controls; training levies; responsibility exercised by managing directors of subsidiaries over the training and promotion of local managers; training and other related factors concerning the background of managing directors, etc. in the transfer of managerial know-how by those firms.

While this project is designed to produce quantitative results, it should be borne in mind that, as noted by Dahlman and Westphal (1981), technological mastery is a relative concept and defies attempts to cast it entirely in quantitative terms. Whether or not managerial know-how has been transferred, and the extent to which such know-how has or can be spread, is a judgment call which must be left, at least in part, to the intuition of the researcher.

DISCUSSION: Managers play a strategic role in the economic growth and development of less economically developed countries. Harbison (1956), Herrick and Kindleberger (1983) single out management as being among the scarcist of resources in low income countries. The quality of managerial decision making, the way in which managers utilize the resource over which they exercise control, their proclivity to seek out substitute inputs and to develop new market outlets as well as alternative uses to which existing capital stock and labor might be put, will depend in large part on the responsibilities they exercise and on the incentives to which they respond. These incentives, in turn, are generally established by the boards of directors and/or owners of firms. According to Farmer and Richman (1972), in all economic systems, management is a primary active ingredient in the productive process. A country can have endless resources of all sorts but, unless management is applied to the factors, production will be close to zero. Moreover, the better the management, the greater will be the output. Managerial effectiveness is the critical factor in the economic system.

With particular reference to less economically developed countries, Howard Pack (1979) has noted,

> It is generally agreed that if factor prices are correct in LDCs, labour-intensive operations will be adopted, especially in ancillary operations. But there is no deus ex machina at work, translating factor prices into correct choices or technique. Rather, it is a plant manager or director who performs this function. Correct translation of factor prices into production techniques depends critically on their abilities and perception of the world.

Emerging from the Second World War, most less economically developed countries found themselves seriously lacking an adequately trained, indigenous cadre of top and middle level personnel. They were incapable of fully staffing their bureaucracy, and even less able to replace expatriate managers in private sector firms.

In order to take effective control over the levers of power, LDCs sought to rapidly replace expatriate managers with indigenous personnel. According to the literature on the economics of multinational enterprises, management know-how and the knowledge of how to train and motivate managers is assumed to be one of the technological advantages of firms engaging in private direct investment, enabling such firms to compete abroad successfully. Given their desire to indigenize their managerial cadre rapidly and to do so in a manner which would not simply be an exercise in window dressing, most LDCs actively sought to attract foreign direct investments.

Research completed by a number of investigators indicates that multinational firms located in LDCs have provided an appreciable quantity of managerial training and do employ local managers in many positions. What has not as yet been attempted is a comprehensive analysis which focuses on the significance of training given by multinationals to indigenous managers in LDCs. Thus, while it is true that multinationals have been training local managers, the quantity of training provided, the composition of that training, the time taken by a multinational to bring an individual up to the rank of manager, and the relevance of that training to the conditions found in LDCs, may be the same or even less than that found in local firms. If this is the case, then the role played by multinationals in transferring managerial know-how would be less significant than might otherwise be assumed. Furthermore, most students of international economics are aware of the cosmetic nature of many multinational corporations' actions, particularly when such actions are in response to legislated requirements as the training and employment of indigenous personnel. Frequently, locals are recruited and promoted to powerless positions as visible tokens of compliance with existing laws, and training programs are established without any intent of transferring useful skills. In order for skills to be useful, in order for a transfer of managerial know-how to occur, according to Robert Mason (1978) the know-how must be able to be applied by local firms independent of the environment of the multinational corporation. Krishna Kumar (1980) notes that, from the host nation's point of view, what is most critical is not the skills created within the confines of a subsidiary but their diffusion to the wider society. Know-how that is firm or scale specific, or that is too sophisticated and complex, will tend not to be transferable. To get at the transferability of skills imparted by multinationals, what is required is an analysis of manager mobility and use of skills in different firms, occupations and economic sectors.

The time required to train a manager depends not only on the transferring agent but also on the receiving agent. According to Louis Wells (1983),

> Training a manager for a factory that is labor-intensive and designed for maximum flexibility is quite different from training a manager for a more automated factory that mass produces certain products using technology that is common to a large number of factories of the enterprise.... The latter kind of manager can rely heavily on standard operating procedures and standard reporting systems.... The necessary training can be imparted rather quickly. In contrast, the manager of a small scale, flexible plant ... must adjust production schedules to match demands for various products, his management tasks differ from day to day.

The implication of all this is that the training required by managers differs in accordance with technology and that this can significantly affect the time required to train a manager.

The incentive firms have to save on costs involved in maintaining expatriates abroad will also serve to affect the pace of training. Expatriates from certain countries, i.e. the U.S., are appreciably more expensive than expatriates from other countries. Thus, the parentage of the multinational firm may serve as a significant factor explaining the pace of training. Other factors which may influence the transferring agent's willingness and ability to train local managers rapidly include the experience the firm has had, worldwide, in transferring managerial know-how. Firms that have experienced appreciable managerial turnover may have felt the need to develop standardized approaches to transferring managerial know-how including the development of know-how manuals. As a result, such firms may find it easier and quicker to transfer managerial skills.

The environment in which firms operate may also exert some influence on the pace at which they undertake to transfer managerial know-how. If the policy of host government is to strictly limit expatriate work permits or to tax firms for employing expatriates, this is bound to increase the speed at which local managers are trained.

As for the agent being trained, the level of formal education completed prior to entering the labor force, the course of study completed, the quality of the educational institutions attended, the length of time employed prior to embarking on a management training program and the training received in non-managerial positions, the motivation to succeed are all bound to affect the speed at which training "takes."

While most writers agree that, compared to other foreign direct investors, the Japanese exhibit a proclivity for maintaining a higher number of expatriate personnel, especially in top and middle level positions, there is disagreement regarding the significance and persistence of such differences (Hill, 1988; Yoshino, 1976; Negandhi, 1985b; Mason, 1978). This difference is attributed to a variety of factors including the more recent origin of Japanese overseas investment; the dependence of Japanese managers seconded overseas on shared experiences and understanding; the need for subsidiaries to interact with parent firms in solicitation of support and resources which requires that parent and subsidiary managers share the same corporate culture. Hill also notes that Japanese firms provide considerable and diverse kinds of training for indigenous managers while Kojima (1977) reports that Japanese firms provide different kinds of training than what is offered in other firms -- general and comprehensive training involving a great deal of person-to-person contact as contrasted with more technical and impersonal course and textbook training. Both Hill and Yoshino call for systematic longitudinal studies to determine the extent to which indigenous managers trained in Japanese subsidiaries have been acquiring positions of responsibility and have left their Japanese employers, disseminating their know-how. This, of course, is precisely what, among other things, this study proposes to accomplish.

Indonesian Mass Communication Media

A Report for
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Indonesian Mass Communication Media

Manfred Oepen tells the story of Indonesian Information Minister Harmoko. On September 5, 1984 he announced the introduction of Direct Broadcasting by Satellite (DBS), the latest communication technology because "progress must not be resisted." On September 24, 1984 he championed "traditional theatre as a means of cultural resilience and of counteracting foreign influences transmitted, among others, by the DBS system." (1988 p. 4) Such is the paradox of Indonesian Mass Communication Media. In a tightly controlled media environment the Government seeks to keep traditional values and rituals. At the same time Indonesia has a twenty-first century telecommunication system complete with its own satellites and digital signal carrying marine cables. In summer 1991, the Jakarta businessman could choose between buying a hand-held, portable, or car-mounted mobile telephone while the resident of Ubud in Bali, avoiding the tourists, participated in centuries-old rituals.

The story of Indonesian mass media communication systems is not well known in the United States. The purpose of this essay is to describe these systems from the perspective of 1991. Issues and emphases chosen reflect the social and cultural milieu of this time.

Information and mass media are an integral part of economic development in Indonesia. Since the 1945 constitution, the goals of both mass media and information are to:

1. arouse the spirit of struggle of the nation,
2. strengthen national unity and integrity,
3. popularize the Indonesian culture and identity, and
4. encourage participation of the community in development activities. (1987 p. 227)

Progress on each of these goals may be uneven, but no one can deny that the mass media -- newspapers, magazines, television, telecommunications, and radio especially-- play a significant role in Indonesian social change.

The Government of Indonesia's specific plan for research and technological development has made the role of mass media possible. The man responsible for charting that support from 1974 on was Professor-Doctor -Ing B. J. Habibie. He directs the Agency for Assessment and Application of Technology better known as BPP Teknologi. The story of BPPT began June 6, 1974. Habibie was appointed Adviser to the Government on advanced technology and on aviation technology. Since the state oil conglomerate, Pertamina, already had a department of technology called the Division of Advanced Technology and Aviation Technology (ATTP), the directors offered Habibie an ATTP directorship. He remained at Pertamina until 1982 when as a result of a direct Presidential Decree, BPPT, a super agency charged with planning and execution of technology initiatives as well as conducting formal research and making budget recommendations, was established. In short BPPT manages the introduction of state-of-the-art technology to Indonesia. Although Indonesians will point to their aircraft industry as the number one example of technological prowess, it was the plans for technological development which made possible the growth of the communications industry. (1989a)

Newspapers

Newspapers may be the most powerful public media in Indonesia. The top dailies are Kompas, Merdeka, Neraca, Suara Karya, Suara Pembaruan, The Jakarta Post, The Indonesia Times, The Indonesian Observer plus a host of regional papers. The total circulation of press publications in 1991 is about 11,751, 658 (1991c p. 173) including 9 million daily newspapers. Assuming this figure is generally accurate this is a significant media presence. The growth of press circulation can be used both as a measure of the success of the educational system and as a measure of development results. Of course, Jakarta is the center of the news reading public, but the regional figures which are available also show significant increases. See Figure 1. Ratios between the total circulating copies of newspapers and the total population over ten years of age was 1:28.44 in 1991--a very respectable level. (1991c p. 173)

Figure 1

Daily Newspapers			
	1973	1983	1987
Published in Jakarta	21(17%)	(33)*	{32%}*
Circulation	600,000	(1,949,548])	{2,391,662}
Published Outside Jakarta	101(83%)	(162)	
Circulation	400,000	(1,299,699)	
Total newspapers	122	195	
Total circulation	1,000,000	3,249,247	{7,381,047}

* ()Calculations made from data given by Saelan (1987)

* {} Calculations from Indonesian Government Data (1987)

Another important sign of the emerging information society in Indonesia is the spread of the readership for newspapers and magazines. In 1987 the Government estimated that the reading community included:

Civil servants	22.65%
Private employees	20.84%
Students	18.24%
Traders/entrepreneurs	16.74%
Farmers/fishermen	8.28%
Military	6.70%
Others	6.55%

Obviously this shows the influence of the governing elites, but other people with less power also participate. These figures are significant when one considers the agenda-setting function of Indonesian newspapers.

During the revolutionary war newspapers were the primary means used to educate people and to win support. Since the Dutch administration paid so little attention to education people had few ways to learn about the world. During their occupation the Japanese demanded the use of Bahasa Indonesia in order to unify the somewhat unwieldy island group. Newspaper editors were delighted to comply and newspapers were distributed widely during the occupation. Newspapers today represent different constituencies in Indonesia. Some are Protestant, some Catholic, some Military, some Muslim. Each interprets news within the frame of its supporters thus each paper has a credibility rating which advertisers attempt to use. In contrast the English-language papers represent a broad social spectrum. Possibly 50% of the Jakarta Post readership is Indonesian. Most of the Post's articles have already appeared in other Indonesian papers a few days earlier so it is a follower not an originator of the national agenda.

The Government has given the Indonesian press a set of very specific duties to perform in the Republic. They are:

1. To disseminate objective and educational information
2. To exercise constructive social control
3. To channel popular aspirations
4. To expand social communication and participation(1991c)

Given these goals issues such as press freedom take on a very indigenous tone in Indonesia.

A Press Council, set up in 1967, links the press and the Government. The Council is charged to see that the press does not abuse its privileges and that the Government supports the press by ensuring that technical innovations are available. Indonesian newspapers frequently cover social and political issues. According to Yuwono Sudarsono there is greater leeway today than ever before in reporting issues as they develop. (1991) There is some questioning of government actions but only in carefully worded balanced presentations. (Razak, 1986) Each newspaper, after all, operates within the guidelines of its government license, a Letter of Permit. In a speech given July 3, 1991, Wahono, Chairman of Golkar, explained: "I want to say (clearly) that the existence of publishing licenses is not designed as means to censor news, but to ensure that press coverage is compatible with the consciousness and education of the people." (1991f) Some experts argue that cultural considerations determine Indonesian concepts of press freedom, (Milne, 1990) but history may be more influential. Many Indonesians have strong memories of the 1960s when an uncontrolled political situation led the Government to outlaw the Indonesian Communist Party. Thus many see a need for strict controls on any ideas which could disrupt the country. (1991f) Too much openness could lead to chaos. Aristides Kaloppo explains: "Self restraint is a social responsibility especially of Editors." (1991)

Press freedom is a frequent topic in the pages of the English-language newspapers. The June 26 issue of The Jakarta Post printed a translation of a speech by Goenawan Mohamad, chief editor of Tempo news magazine. He reminded readers that the permits, SIUPPs, were originally intended to protect publishers from commercial competition. He asks who should be the one to decide what is a valid interpretation and what is not? Is the government's interpretation always correct? His most telling argument is the conclusion:

> The government is naturally pleased to have a frightened press. The press becomes tame and acquiescent. What is not realized is that from frightened people, you hear no sincerity, but distortion. You will not know whether the praise uttered by a frightened man is authentic praise or merely boot-licking. In an atmosphere of fear, the press is not only an institution that can make mistakes, it is one that makes mistakes intentionally. Arthur Miller once said, 'A good newspaper is a nation talking to itself.' We could say, 'A frightened newspaper is a nation lying to itself. (Mohamad, 1991)

Obviously the issue is engaged. The end of the debate is unclear.

In July 19, 1991 The Indonesia Times carried an article by Jakob Oetama, chief of the Kompas Gramedia Publishing Company, who said that "control by the press was necessary to put business in its place." (1991f) By this he meant that the Press could push businessmen into being ethical and obeying government rules--a framing of the issue which makes sense in Indonesia but will be difficult for Westerners to understand. At someone's behest, Oetama is calling for more social responsibility by business. Another speaker at the same meeting, Fikri Jufri, of the magazine Tempo group, defined press freedom as free from the pressures of business to control the information that flows from their companies. The head of the Council of Ethics of the Indonesian Journalist Association, Djafar Assegaff, explained that businessmen were misquoted often because they made it so hard for journalists to get through the red tape at companies to check on a quotation. All this led someone to caption the article, "Business needs control by the Press." (1991a)

Rural newspapers are an important element in Indonesian development strategies. Saelan tells the story of *Pikiran Rakyat,* a rural newspaper begun in 1972 in Bandung for the region of Ciamis located 130 kms south of Bandung. (Saelan, 1987 p. 29) With the success of the weekly *Pikiran Rakyat Ciamis Edition,* rural newspapers became a commonly-used tool for communicating development information to the villages. A program called Newspaper Enters the Village (Koran Masuk Desa) began. Saelan believes that by November 1986 over 47 rural newspapers were printed with a circulation of over 10,000,000 copies. (p. 31.) Significantly 36% were written totally in Bahasa Indonesia, but 42% were written in a combination of Bahasa and the local dialect indicating a careful audience analysis by each publisher. Statistics available for Sundanese areas indicate some papers (Galura) were written totally in the local vernacular. Since the levels of national language competence vary from area to area, encoding messages will vary with the readers' skill in Bahasa. (Dahlan, 1985 pp. 49-50) Topics covered also vary by area but most rural newspapers devote more news to development than to any other subject, (Sutopo, 1983) however that coverage was mainly in the form of press releases, speeches, or statements of government officials.

Telecommunications

As soon as Indonesian planners began to consider developing domestic communications systems they quickly switched to explore space communications. Their country was too large and too spread out to give them any other alternative. Indonesia was the first developing nation to operate its own satellite communication system, but even before that in 1964 Indonesia was one of the first nations to invest in INTELSAT (International Telecommunication Satellite). (Parapak, 1990 p. 196)

Telecommunications improvements were important parts of each Repelita or five-year development plan:

Repelita I (1969-1974) - Priorities included automating telephone services in Jakarta, Yojakarta, Surabaya and other large cities as well as construction of the Jawa-Bali Microwave system which receives signals from INTELSAT.

Repelita II (1974-1979) - included the establishment of a national transmission network including PALAPA the domestic satellite communication system. When Palapa A1 was launched "Indonesia became a pioneer in satellite use as a means of domestic telecommunications, precisely the third country in the world after the US and Canada"--an achievement of great pride to Indonesians. (Raillon, 1990 p. 147)

Government figures give an indication of how far Indonesia had to go in the 1970s. In 1977 there were 669,600 telephones in the country and 1, 780 telex services. By 1978 telex services increased to 13,000. During Repelita II electric supply was extended to 8,000 of the total 57,000 villages in Indonesia. Plans for Repelita III meant including 3,700 more villages. (1980a) Each 5-year plan included definite goals for telecommunication improvements in various parts of the country. For example, in 1979 Indonesia Today reported that central telephone exchange facilities in Dili, the capital of East Timor, were increased from 250 units to 600 units while a ground station for television broadcasts through Palapa was planned for Repelita III. (1979a p. 19)

Repelita III (1979-1984) - involved upgrading and expanding telephone facilities including installation of new digital technology.

In 1980 telex communication between Indonesia's national Antara News Agency and the news agencies of other ASEAN members began. Antara, Bernama (Malaysia) and PNA (Philippines) were directly connected through a central exchange called Aircon (Automatic Information Reservation Computer Oriented Network) physically located in Manila. Soon after Thailand's TNA joined. The purpose of this new exchange was clear from the Malaysian Information Minister Mohamed Rachmat's message at the opening. He called for ". . . more emphasis on reports of industrial progress and social-economic development than on news about disasters, calamities and matters without rational relationships involving the region." (1980b p. 17)

Another important success of 1980 was the inauguration of the marine cable link between Jakarta and Singapore. Over 162,000 telephone line units in Jakarta were available for international calls. In his opening speech Willy Munandar, President Director of Perumtel, noted that over 50% of the long distance calls placed in Indonesia went to Singapore thus the cable would not only assist with smoother communication among ASEAN members, but would also relieve the pressure on the Jakarta system.

Repelita IV (1984-1989) - included further expansion of telephone facilities, installation of telex services, and improvement in the quality of both. (Moenandir, 1985)

Repelita V (1989-1994) - Changes in Indonesian telecommunications are occuring so rapidly few can keep up. By the end of 1992 the ASEAN region will have installed some 15 million digital system lines. More than 20% of INTELSAT's Pacific service was converted to digital technology between 1988 and 1990. (Parapak, 1990 p. 194) Possibly during this plan the submarine cable networks will no longer use analog coaxial cables but will switch to digital optical cables. The ASEAN cable network which includes Indonesia has connections with the UK via GPT and Hongkong. (Parapak, 1990 p. 195) Plans must proceed to install some 1.4 million new lines if Permutel is to succeed in connecting the country by telephone. All new exchanges installed will be digital to allow integrated services based on the ISDN system. Gradually analogic telephones will be abandoned. (Raillon, 1990)

During the summer of 1991 STKB-N, the national mobile telephone system, was inaugurated in major cities in Indonesia. For about US $1,750 installation fee and first month service you can have a state-of-the-art car-mounted telephone. (1991d) The problem is not the availability of communications equipment, but in getting enough skilled people to install and run it. In July 1991, Soesilo Soedarman, Minister of Tourism, Post and Telecommunications, announced plans to establish two more institutes of telecommunications. The needs are severe. In one year the communications industry had places for 1,000 new graduates but could only find 200 candidates. (1991g)

The most significant development in Indonesian communications is the Palapa domestic satellite communication system. Dahlan reminds us of the obvious--" For Indonesians, the Palapa system (SKSD) symbolizes the Communication Revolution." (Dahlan, 1987 p. 28) Suddenly the great distances between thousands of islands and 185 plus million people were breached. A businessman in Jakarta could call Medan or Denpasar or Biak directly and sometimes at any time of the day. Television signals reached even the remotest villages in Irian Jaya and Kalimantan. Dahlan describes the scene:

> Once information concerning the potentials of Palapa is known in an area the public would demand a ground station, television sets and antennas would begin to show up in the market, the government would be pressured to build a relay station, and sometimes, the community makes a collection to speed up the process or even build their own station. (Dahlan, 1987 p. 29)

The Palapa system changed the frame of the development debate in Indonesia. In one stroke Indonesia joined the Information Age of the late twentieth century. In some ways Indonesian communication systems are more sophisticated than those in some of the developed world and Indonesians are proud of this achievement. Satellite communications bring the country's diverse peoples into contact with each other. As contact increases so does understanding if not agreement. Hopefully unity will follow. New technology is accepted much more readily in other areas of development because of the successes in communications.

In April 1990 the Palapa B satellite was successfully relaunched into orbit. Currently Palapa is used mainly by domestic Indonesian commercial users such as banks and industries and TVRI but other ASEAN neighbors--Philippines, Malaysia, and Thailand-- also use it. Plans are under way for the launching of the Palapa C generation to be orbited in 1995. The future Indonesian system will use 3 different channels simultaneously: satellite, land, and submarine. (Raillon, 1990 pp. 148-149)

Television

Television Republik Indonesia (TVRI) is the state-owned television service begun in 1962. In 1984 government estimates placed the number of transmitters at 204 including several located on the outer islands. At a seminar in Pakistan on "Asian Mass Media and Change" Dahlan described the television infrastructure: 250 ground stations, 400 relay stations, distribution of free television sets to rural villages (In 1987 alone, over 54,000 sets were distributed) and over 2 1/2 million privately owned television sets. (1985 p.50) National television programs can be seen in the capitals of all Indonesia's 27 provinces. By 1986 over 6,384,882 television sets were registered.

Television has done more to change the character of Indonesian society than any other communication element. All broadcasts are in Bahasa Indonesia so many more people in outlying areas understand the national language now. Groups separated by thousands of miles see each other. In-groups are larger and often national in scope because of television. From the Asian games broadcasts in 1962 until today stations in the provinces all join the national network for nightly national and international news. Daily villagers are reminded that they are part of a larger whole. The President of the Republic appears frequently. Both Soekarno and Suharto use television to develop popular followings throughout the archipelago. However this strong influence is not always positive. Sumardjan argues that television is responsible for the age rift developing in villages. Younger people see the behavior of westerners and want to emulate them while their elders condemn much televised behavior as immoral or against rules of *adat*.

Several researchers remind us of the power of television in Indonesia. Muis argues that television creates an optical as well as psychological identification for viewers. It gives rural people the illusion they are watching reality. Hence television's power. Muis concludes: "Nevertheless, Televisi Republik Indonesia (TVIT) seems to have managed to create a uniformity of experience and a widening of the horizons--on national as well as on international value systems--for the peasants of South Sulawesi." (1985 p. 28) Whether this experience is a life-enhancing one for South Sulawesi is unclear.

For several years television campaigns on family planning produced clear and specific results. Campaigns on the status and role of women in society are beginning. The Minister of State for the Role of Women plans to use all the Indonesia's information media in the campaign to redefine the meaning of equality and equal access. (1989b pp. 73-73) Increasingly news of transmigration programs is broadcast to national and select regional audiences. Some of the misperceptions held about government motives will be the subject of future campaigns. (Aziz, 1991) Most of the discussion whether on equity, growth or stability will be carried on television.

The most exciting development in television in 1991 is the Government's issuance of a permit for the private television network RCTI. Harmoko, the Minister of Information, announced that a special committee of eleven members would be established to help RCTI operate its station. The committee's challenge in this era of information globalization is to "achieve cultural resilience," Harmoko said. (1991h) The station although privately owned is to contribute to national goals just as any public station must. The concept of private media for private gain is not acceptable to the Government. RCTI's announced aim is to get Indonesians used to receiving information from both at home and abroad. Since 1983 Indonesians were permitted to buy dish antennas thus they could receive a variety of programs from their neighbors. Only 15% of the films that RCTI intends to broadcast are domestic products. The granting of this license officially opens up Indonesian television although RCTI was first introduced to viewers in the Jakarta area as early as November of 1988. The real innovation may be the program mix which is 55% for mostly entertainment, 20% culture and educational, 10% news and government programs, and the remaining 15% left for commercials.

Radio

Radio is one of the most popular government communication tools in Indonesia. The state network, Radio Republic Indonesia (RRI) was founded one month after the Declaration of Independence in 1945. It has 49 broadcasting stations. In 1986 there were 304 transmitters with 2,998 kW of power. The overseas service of Radio Republic Indonesia heard at 11,790 kHz and 15,200 kHz frequencies includes programs in English, German, Malaysian, Mandarin, Japanese, French, Thai, Arabic as well as Bahasa. In 1991 the overseas service broadcast 12 hours daily. New plans are being made to expand to the Middle East, North Africa, and Europe with the installation of a Pantai Cermin transmitter in North Sumatra.

In 1979 the Government's publication, Indonesia Today, discussed the successful competitions for Rural Broadcast Listening Groups. (1979b p. 16) Some 10 or so people formed into groups who listened to radio broadcasts, answered questions send by radio, and prepared scripts for productions. The teams produced programs on topics such as food production, cooperatives, population, and health. Of some 40 groups those from Padang, Semarang, Jember, Surakarta and Madiun were judged best. Educational broadcasting began in 1969 with educational programs directed into special Junior High Schools. In December 1984, RRI and TVRI began transmitting programs for an Open University.

Book Publishing

Book publishing is still in its infancy in Indonesia. In 1990 half of the 300 registered publishers went bankrupt. Those who are solvent publish only about 10 books a year. Media Indonesia reported that some 5000 books were published in 1989 but only 4000 in 1990. By July 1991 only 1,500 were published. (1991b)

Conclusions

The Government of Indonesia continues to build the information infrastructure. In 1983 the Department of Information set up a National Information Centre to provide instant access to news of national development efforts. In 1985 a Multi Media Training Centre in Yojakarta was opened. In 1986 over 390 copies of development informational films were produced plus an unknown number of video cassettes and slides. Indonesia has a well-developed film industry which produces some 60 feature films a year plus an unknown number of educational ones. The Museum Telekomunikasi at Taman Mini in Jakarta which opened in 1991 is a fitting tribute to the extraordinary growth of communications in Indonesia. It features each communication stage from native drum systems to the most advanced satellite telecommunications existing today. (1991e)

In speaking at an International Conference on "Education in Asia and the Pacific" in Bandung in July 1991, Mohammed Fakkry Gaffar saw the challenges of globalization as:

> The meaning of globalization has changed the outlook and orientation of the people and changed the approach in the way the people think and act. . . . The access to all information because of the availability of the information technology requires new ways and new strategies in order to minimize the undesirable effect of the information technology upon the people. These new ways need new requirements. (Gaffar, 1991 p. 4)

Indeed the challenge for Indonesia is not to catch up with the Information Society. She is already one of the world leaders in information transfer. The challenge is to use that technology to achieve the ends that both the people and their government desire.

Change will both build on the present information system and supersede it at the same time. J. Kadjat Hartojo explains:

> With much better transportation and the presence of radio and television and, to a lesser extent, that of the printed press throughout the country, even in remote villages, Indonesia's population is widely exposed to world developments. The age of communication is indeed affecting Indonesia's society, and it would obviously contribute to the changes that are taking place. . . .While Pancasila ideology will have to be maintained at all costs to realize the will of the extremely diverse nation to continue to live together, open dialogues on all matters that society feel to be their concern seem to be imperative in the years to come. (Hartojo, 1990 pp. 260-261)

The challenge for the future is not to choose the best channels for communication but to choose well from the variety available. The call in Indonesia is for a "cultural integrity where the free and balanced flow of information" is the goal (Lubis 1986 p. 63) The key term is "balanced" not from a western or any outside viewpoint, but balanced to the needs of Indonesians today.

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ISSUES FACING A DEVELOPING NATION:

INDONESIA

4 short lessons for senior high school students using Indonesia as a case study

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Fulbright-Hayes Seminar 1991
Indonesia: the Challenge of Development

INDONESIA FACT SHEET

Indonesia at a glance:

Area: 2 million sq. km. (741,098 sq. mi.)
Population: 180,000,000 (50% or more are age 20 or younger)
Population density: 93 persons per square kilometer
Number of islands: more than 13,000
Number of inhabited islands: 6000
Official language: Bahasa Indonesia
Number of languages spoken: 250
Religions: 88% Muslim, 6% Protestant, 3% Catholic, 2% Hindu, 1% Buddhist and other
Literacy rate: 85%
Per capita income: U.S. $550
Capital: Jakarta (population: 8.8 million)

Brief historical outline:

2nd Century A.D.: Hinduism came to Indonesia.
5th to 15th centuries: Hindu kingdoms ruled Java.
7th to 14th centuries: Buddhism was dominant on Sumatra, under the Srivijaya kingdom.
12th century: Islam arrived.
14th century: This was the "Golden Age" of the Majapahit Kingdom, a Hindu kingdom on Java. (This was the most powerful kingdom in Indonesian history).
15th and 16th centuries: Islam became the dominant religion.
1511: The first Europeans (Portuguese traders) appeared.
1596: The first Dutch ships reached Indonesia.
1602: The Dutch East India Company was created, to dominate trade and rule the territory.
1619: The Dutch made Batavia (now Jakarta) the territory's capital.
18th century: Warfare occurred between Javanese kingdoms, and between Javanese and Dutch troops.
1798: The Dutch East India Company became bankrupt; over the next few years, Indonesia became a colony ruled directly by the Dutch government and was called the "Netherlands East Indies." (note: not all of present-day Indonesia was conquered then)
1811 to 1816: During the Napoleonic Wars, Great Britain occupied Java but handed it back to the Dutch in 1816.
1825 to 1830: The last great war between the Javanese and the Dutch took place; with superior weaponry, the Dutch prevailed.
1830: The Dutch began a forced cultivation system; many Indonesians became near-slaves.
Late nineteenth century: The Dutch began their "Ethical Policy," to raise standards in Java.
Early twentieth century: Organized Indonesian nationalism began developing.
1912: The Muslim Union, the first anti-colonial mass organization in the Netherlands East Indies, was founded.
1927: The PNI (Indonesian National Party) was founded by Indonesians wanting self-government; Sukarno was named leader.

1927: The government suppressed the Communist Party.

1929: Sukarno was arrested by the Dutch and imprisoned for 3 years.

1933: Sukarno was exiled, not to return until the Japanese had replaced the Dutch rulers of Indonesia.

1942: As part of their World War II conquests, the Japanese seized Indonesia from the Dutch.

Feb. 14, 1945: An Indonesia battalion at the city of Blitar rose against the Japanese.

Aug. 15, 1945: The Japanese surrendered.

Aug. 17, 1945: Nationalist leaders Sukarno and Hatta declared Indonesian independence.

1945 to 1949: The Dutch tried to reestablish their rule; some military clashes occurred between Dutch and Indonesians.

Dec. 27, 1949: The Dutch ceded all claims to Indonesia, except for West Irian.

1950 to 1959: A democratic government held power, with Sukarno as figurehead President; instability grew.

1956: Sukarno made the President's role much more powerful, establishing "Guided Democracy".

1959 to 1965: Economic problems grew; the Sukarno government became friendlier towards Communism.

1961: Fighting occurred between Indonesian and Dutch troops over Irian Jaya.

August 15, 1962: Through the United Nations, Indonesia and the Netherlands reached agreement on Irian Jaya's future.

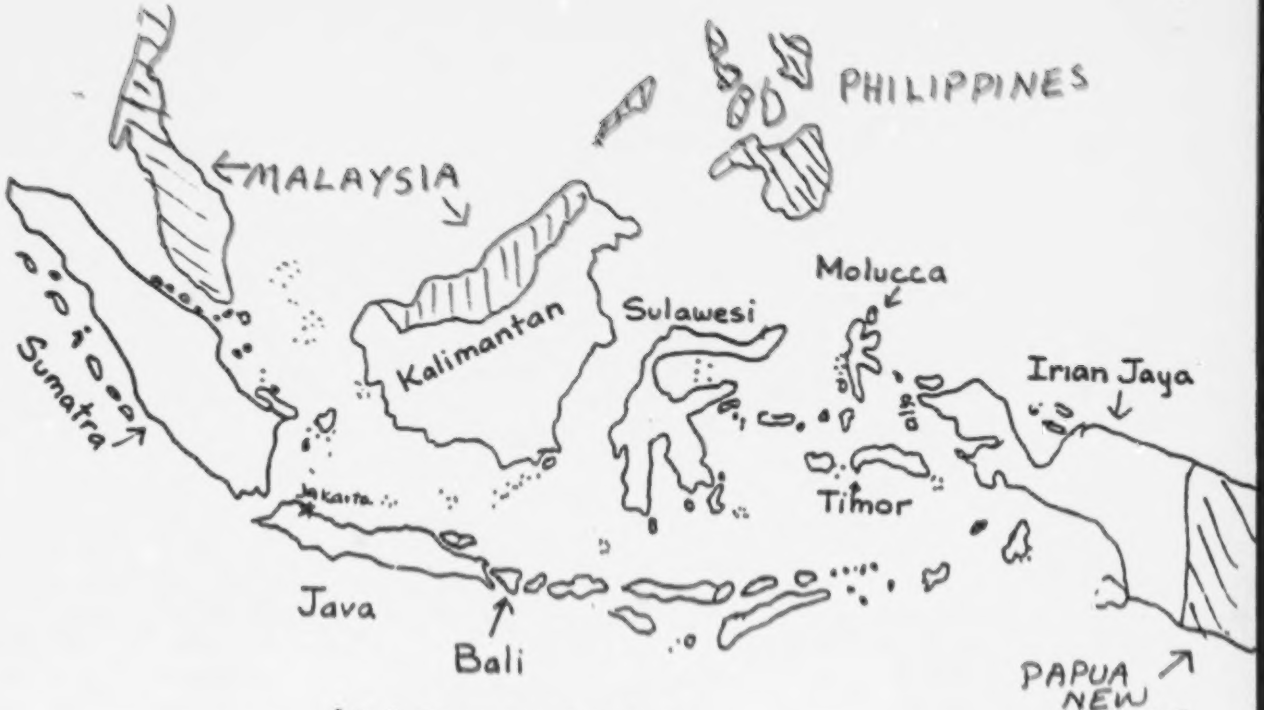
May 1, 1963: Irian Jaya became part of Indonesia.

1965: During an attempted Communist coup 6 generals were killed; control of the government passed from Sukarno to a group of military officers led by Soeharto.

Feb. 22, 1967: Soeharto became President.

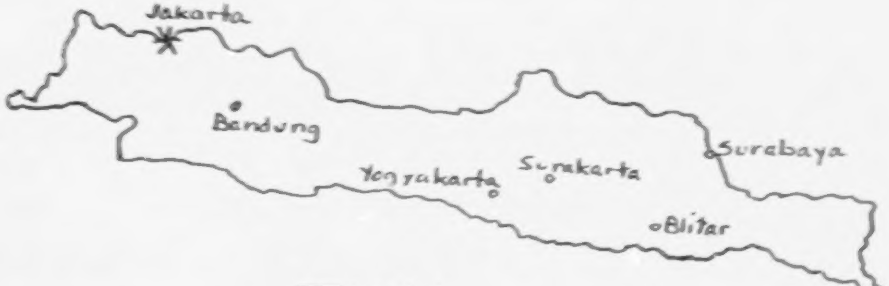
1975: The Portuguese, who had controlled East Timor for more than 400 years, pulled out due to political changes in Portugal.

1976: The Indonesian government declared East Timor Indonesia's 27th province.



INDONESIA

Key:
CAPITAL LETTERS: NAMES OF NATIONS
Small letters: Major Islands of Indonesia
Major cities



JAVA

LESSON 1

ACHIEVEMENT OF INDEPENDENCE: THE INDONESIAN EXPERIENCE

Objectives:

1. To gain increased knowledge of Indonesia
2. To gain understanding of how a colonized territory gained independence after World War II

Time required: One or two class periods

Activities:

1. Ask the students what day the United States became independent. They will, of course answer "July 4, 1776." Next, ask whether the Declaration of Independence was universally recognized right away. Discussion will bring out the point that a war was fought before the British recognized American independence.
2. Ask the rhetorical question, "Have nations had to fight to assert their independence more recently?" Students may not know. The next page contains an outline of the Indonesian fight for independence. Using an overhead projector or copies of the outline given to all the students, carry on a discussion about nations becoming independent. Depending upon the level of the class's knowledge, their interests and the current world news, this discussion could take different directions.

Examples

1. Discuss the reasons colonies want to become independent. Are these reasons similar in different eras and different parts of the world?
2. Compare and contrast the U.S. achievement of independence with Indonesia's. This can stimulate understanding of many factors, for example that most of the American colonists were English themselves, while the Indonesians certainly were not Dutch. Did the Indonesians want to become independent for the same reasons the Americans did? Also, what differences were due to technological changes between 1776 and 1945?
3. Compare and contrast Indonesia's achievement of independence with the way other colonies became independent after World War II.
4. Discuss the role of the Japanese in Indonesia. (American students usually have little opportunity to learn about Japanese administration of South-East Asia during the war years.)
5. Relate Indonesian developments and other nations' responses to other world events during the postwar period. For example, did some nations' fear of Communism affect Indonesia?

5. Examine the U.S. role in Indonesia's achievement of indepedence. Who did the U.S. support and why? Can you justify this decision? Why did the U.S. change sides, and did this have any effect?

6. Compare the process of achieving independence in Indonesia with attempts of some Soviet republics to gain independence.

A BRIEF OUTLINE OF INDONESIA'S ACHIEVEMENT OF INDEPENDENCE

Indonesia was a Dutch colony called The Netherlands Indies for many years. Then...

March 8, 1942: World War II came to the Netherlands Indies. The Island of Java fell, as the Japanese completed their conquest of the territory that would become Indonesia. The Japanese encouraged Indonesian youth to become involved in political and military organizations. They released political leaders from prison and allowed these leaders to demonstrate, hold rallies, broadcast, etc. They also sponsored the creation of an Indonesian military force. (They also forced many Indonesians to perform slave labor.)

Dec. 6, 1942: The speech of Queen Wilhelmina of the Netherlands to the Netherlands Indies promised a post-war conference about the future of the Indies.

May 28, 1945: The first meeting of BKPI, a group of Indonesian nationalists encouraged by the Japanese to discuss future independence, was held.

Aug. 15, 1945: Japan surrendered.

Aug. 17, 1945: Indonesian nationalist leaders Sukarno and Hatta proclaimed independence. The Japanese, still in control of Indonesia, suppressed news of this.

Aug. 22, 1945: A committee appointed by nationalist leaders completed the writing of a Constitution for independent Indonesia.

Aug. 29, 1945: The Indonesian Central National Committee--a representative body of activists speaking for the people until elections could be held--met for the first time.

Aug. 31, 1945: Sukarno completed forming a cabinet.

Sept. 3, 1945: The new Republic of Indonesia took control of railroads and tramways. (The "Republic" refers to independent Indonesia.)

Sept. 11, 1945: The first mass meeting was held to support the new Republic. (It was in the city of Surabaya.)

Sept. 15, 1945: British officers under Mountbatten parachuted in to begin the rehabilitation of Allied prisoners of war, who had been held in prisons in Java by the Japanese. There were 2490 British prisoners, 105,043 Dutch prisoners and 1467 prisoners from other western nations.

Sept. 19, 1945: A mass rally took place in Jakarta to demonstrate that Indonesia would not be recolonized by the Dutch. Sukarno spoke.

Sept. 25, 1945: The republic's government leaders declared that all government officials were now officials of the Republic.

Sept. 29, 1945: 2000 British troops landed.

October 1945: Dutch troops arrived and began an offensive against the Republic.

Oct. 5, 1945: By Sukarno's Presidential Decree, a People's Safety Army was formed, because the Republic had no army.

Oct. 10, 1945: The Republic lost control of the important city of Bandung to Japanese troops, who handed the city over to British troops a day later.

Oct. 12, 1945: The first military clash between Dutch and Indonesian troops occurred.

Oct. 29, 1945: Large crowds demonstrated against the Dutch on Borneo (now Kalimantan) and Sulawesi.
Oct. 30, 1945: Sukarno and other leaders were brought to the tense city of Surabaya by the British in an attempt to prevent warfare. They convinced local people to accept a ceasefire, but it didn't hold.
Nov. and Dec. 1945: Many attacks against British and Dutch soldiers took place on Java.
Nov. 10, 1945: The British began bombing the city of Surabaya; 15,000 were killed.
Dec. 26, 1945: 5 Dutch soldiers tried to assassinate the Republic's Prime Minister.
Dec. 29, 1945: The Republic's police were disbanded and replaced by civilian police under the British.
Dec. 30, 1945: 800 Dutch marines landed at Jakarta.
Jan. 3, 1946: President Sukarno and Vice-President Hatta left Jakarta and settled in the city of Yogyakarta, where they stayed for the next 4 years, because British and Dutch troops held Jakarta.
Jan. 21, 1946: The question of control of Indonesia was first raised in the United Nations.
Feb. 10, 1946: The Dutch and the Republicans began talks toward creation of a federation of Indonesia. The Dutch proposed that the Republic could represent Java.
April 1946: Negotiations continued between Dutch and Indonesian leaders. Most Indonesians felt the Dutch weren't sincere and were negotiating only to gain time.
May 17, 1946: The election in Netherlands led to a stronger Dutch stance against Indonesian self-government.
Oct. 14, 1946: After many skirmishes, a cease fire was agreed to in Java and Sumatra.
Nov. 12, 1946: The Dutch and Indonesian leaders agreed on a new Indonesian federation, the Republic to represent Java and Sumatra in the federation. (There was much Indonesian opposition to cooperating with the Dutch.)
March 25, 1947: The Nov. 12 agreement was signed. Both Republicans and the Dutch continued to mistrust each other.
May to July, 1947: Desperately needing Java's natural resources, the Dutch prepared to attack the Republic.
July 21, 1947: The Dutch made their first military attack on the Republic, saying the federal agreement was no longer in effect.
July 31, 1947: The Dutch invasion was brought before the United Nations Security Council; the Dutch agreed to stop military action, but continued to occupy areas taken in Java.
Jan. 21, 1948: The Sultan of Yogyakarta, the powerful traditional ruler of that city, announced his support for the Republic, not the Dutch.
Jan. 1948: Under U.S. pressure, the Republic of Indonesia was forced to accept the Dutch conquests in Java.
Jan. 28, 1948: A U.N. resolution demanded that the leaders of the Republic be freed and a federal government be created.
Aug. 30, 1948: The Dutch created a new federal state under Dutch control in the area of South Sumatra they occupied.
Nov. 21, 1948: The Dutch created a new federal state under Dutch control in the area of East Java they occupied.

Dec. 13, 1948: The Dutch cabinet authorized military destruction of the Republic.
Dec. 18, 1948: The second Dutch military attack on the Republic occurred. The Dutch captured the Republic's capital, Yogyakarta, and took Sukarno and most cabinet members into custody. Indonesian guerrilla activity continued.
Dec. 31, 1948: The Dutch accepted a U.N. ceasefire in Java.
Jan. 5, 1949: The Dutch accepted a U.N. ceasefire in Sumatra.
Mar. 1, 1949: Under Lt. Col. Soeharto, Republican troops attacked Yogyakarta and held the city for six hours.
1949: Guerrilla activity continued.
July 6, 1949: The Republic once again took power in Java.
Dec. 27, 1949: The Dutch transferred sovereignty to a federal state, the Republic of Indonesia.
August 17, 1950: The Republic of Indonesia replaced the federal system of government with a unitary system.

The Dutch attitude to the Indonesian drive for independence:

The outline above may suggest that Dutch policy was unfair and arbitrary. At that time, however, very few colonies had been granted independence by their western rulers. Moreover, the Netherlands had just been occupied by Germany for five years. World War II had left the country devastated. Dutch leaders felt they needed Indonesian cooperation and resources to help regain prosperity for the Netherlands.

The U.S. attitude to Indonesian drive for independence:

After proclaiming independence, the leaders of the new Republic of Indonesia looked to the United States for support. They were aware that the United States had also been created with a Declaration of Independence, and they felt sure Americans would sympathize with Indonesian aspirations. Moreover, the United States was one of the principle nations of the United Nations, which the Indonesians felt would support them.

But no American support came until 1947. The United States government had higher priorities: rebuilding Europe and carrying out a struggle against world Communism. Also, U. S. officials feared that the government of a free Indonesia might establish a Communist system. After all, the Indonesian nationalist leaders called themselves Socialists--largely because Marxist socialism included a theory on the liberation of colonies. Also, Marxist central planning looked like an effective method of economic planning.

Another reason for the United States position was that the Dutch were an American ally. In the early post-war years, American Marshall Plan aid was helping rebuild the devastated Netherlands. The factor that finally led to a reversal of the American support for the Dutch position in Indonesia was the realization that while the U.S. was supporting the Netherlands with Marshall Plan aid, the Dutch government was spending almost as much money on their attempt to reconquer Indonesia. Thus the American government began putting pressure on the Dutch to bow to the inevitable and grant Indonesia independence.

LESSON 2

UNITY IN DIVERSITY
INDONESIA AS A CASE STUDY

Objectives:

1. To grasp some of the problems faced by multi-ethnic nations.
2. To grasp some strategies Indonesia is using to promote unity.
3. To gain increased knowledge of Indonesia.

Time Required: One or two class periods

Activities:

I Distribute the Indonesia Fact Sheet (page 2 of this packet) to the students and ask these questions, for oral or written answers. Students can work in groups to develop answers.

Using the Fact Sheet and the map of Indonesia,

1. List all the factors you can that might work for unity in Indonesia.
2. List all the factors you can that might work for disunity in Indonesia.
3. How important do you think it is for a nation to have unity?
4. On the basis of the two lists, do you think unity would be easy or difficult for Indonesia to achieve?

II Distribute and discuss the factors working for unity and disunity listed on page 10. Point out that some of these factors are not obvious from the information included on the fact sheet.

III Given the evidence that the factors working for disunity in Indonesia seem so strong, how is the nation held together? Disucss the strategies used by Indonesians to develop unity. (They are on pages 11 and 12.)

IV Next, proceed to a discussion or written analysis by students in groups or individually of the methods used to achieve unity. Might they present any problems? Are they justified? Could they be abused?

V If desired, apply the points raised in this lesson to other nations. Historical examples of nations that have had trouble maintaining unity include Pakistan (which became two nations, Pakistan and Bangladesh) and Sri Lanka. Nations having trouble maintaining unity in the 1990s include Yugoslavia,the USSR, and, to some extent, Canada.

VI The question of unity vs. diversity can also be applied to the United States. How much emphasis should United States schools put upon the cultural diversity of all the peoples who have made up our nation, and how much emphasis should be put upon our common identity as Americans?

FACTORS WORKING FOR UNITY IN INDONESIA

1. Common history as a Dutch colony. Having a common enemy is always a strong unifying force.
2. The national language, Bahasa Indonesia. This was originally a trade language based on Malay and is the native language of very few Indonesians. Indonesian nationalist groups started using it in the early twentieth century so people from different language groups wouldn't have to use Dutch to talk with each other. When the Japanese occupied Indonesia during World War II, they forbade the use of Dutch and established Bahasa Indonesia as the national language. About 70% of the people now speak it.
3. 88% of the people are Muslim.
4. Intermarriage between people from different areas and culture groups is freely practiced and generally accepted. Social relations between different groups are generally good.

FACTORS WORKING FOR DISUNITY IN INDONESIA

1. 250 different languages.
2. Five official religions: Islam, Hinduism, Buddhism, Protestantism, and Catholicism.
3. 6000 inhabited islands. It is difficult, time-consuming and expensive for people to travel between the islands.
4. A growing gulf between rich and poor people.
5. Cultural differences among the people. Traditional customs often differ widely between different groups. People identify themselves as "I'm from Java," or "I'm Javanese" rather than "I'm Indonesian." Even the third generation of people who have moved--for example, to the capital city, Jakarta--identify themselves this way.
6. Resentment in some local areas that local people do not benefit enough from their resources. For example, people in Aceh, an area in northern Sumatra, think that too much of the revenue from their petroleum resources goes to the central government, not to Aceh.
7. A general feeling that the western part of the country has developed a lot more than the east; people in the east are resentful. People in Irian Jaya sometimes say they are so far behind the rest of the country economically that they feel like a colony rather than part of an independent nation.

STRATEGIES USED BY THE INDONESIAN GOVERNMENT TO PROMOTE UNITY

1. Pancasila. (pronounced Pon-cha-see-la)

Pancasila means "Five principles." These principles are enshrined as the basic principles of the nation. They appear carved or painted on stone, or posted on billboards in almost every village. They are:

1. Belief in one supreme God. (This uses the idea basic to all Indonesia's official religions.)
2. A just and civilized humanity.
3. National unity (or nationalism.)
4. Democracy--guided by the wisdom of the people's representatives (so Parliament elects the President.)
5. Social justice for all the people.

Since 1945 all social and political organizations in Indonesia have been required to adopt these five principles as their basic platform. Since these principles are very general, however, government leaders may interpret them to suit the situation.

Pancasila provides a national philosophy; children are taught the principles and what they mean from first grade on. All government employees--meaning anyone who works for the government in any capacity, including teachers, for example--are required to take two weeks of Pancasila training. The purpose of this is to bind everyone together, overcoming cultural differences.

2. A modified one-party state

The government allows two minority parties (one with a nationalist philosophy, one with a Muslim philosophy) but the government party, Golkar, rules. This system is intended to prevent instability, thus promoting unity. Before 1973 there were many, many political parties. The government was weak and unstable; inflation soared. In order to promote stability and unity, the government ordered the political parties to organize themselves into only two opposition parties.

The nation is perceived as a family, with the government its head. Thus the government represents everyone, and it has the right to take any action to maintain harmony, even if this might harm some individuals or groups.

3. The Presidency

Indonesia has had only two Presidents since it became independent in 1945: Sukarno and Soeharto. The Presidency is very much a symbol of the entire nation. Photographs of the President and Vice President are prominently displayed in government offices and classrooms and are offered for sale in many places.

4. The armed forces

Indonesia's armed forces are strong and effective. They can be used at any moment to forcibly end separatist movements. (They might even take power on their own, as they did in 1965.) There is a quota system in the military, so the members come from all cultural groups.

5. National culture

The Constitution says that the government should develop a national culture, developed from the original cultures paramount in the nation's regions.

6. Political problems since independence

Memories of turmoil that led to what might be considered a civil war in 1965 have led people to prize unity. Religious, class, ethnic and political tensions erupted in 1965 with an attempted coup d'etat and its suppression by the military. Many thousands died in the ensuing struggle, and government officials feel that almost any action is warranted to prevent such problems in the future. The citizenry, too, remembers these times and does not want a repeat.

Footnote on federalism: In discussions of unity and diversity, federalism as an appropriate form of government might be suggested. However, the Dutch tried to impose a federal system upon Indonesia in the late 1940's in an attempt to maintain Dutch influence after Indonesians had declared independence. Ever since, federalism has had no support in Indonesia. Also, federalism can be a vehicle for national weakness if there are separatist tendencies, as in Yugoslavia.

LESSON 3

THE PROBLEM OF POPULATION PRESSURES: THE INDONESIAN APPROACH

Objectives:

1. To recognize some strategies that developing nations can use to deal with population pressures.
2. To understand some factors that make such strategies successful or unsuccessful.

Time required: One or two class periods

Activities:

I. Indonesia is the 5th largest nation in the world in terms of population. Have the class look at its land area on a world map; ask whether the students would expect Indonesia to have so many people? Next, look at a map of Indonesia. (See page 4 of this packet.) Which section of the nation would be expected to have the largest number of people? (See table, p. 14.)

II. Use the table on page 13 for a general discussion raising these questions:

1. Is there a population problem in Indonesia?
2. Is there a population problem on Java?
3. What might happen in the future without programs to limit Indonesia's population growth?
4. What are some strategies governments might use to control population?
5. What are good and bad points of these strategies?

III. Following the above discussion, let the students look at and discuss Indonesia's strategies. (See page 15.)

Discussion questions for strategy #1, bringing down the birth rate:

1. Can the successful program of lowering the birth rate in Java be adapted to other nations with population problems?
2. Which aspects of the program might work elsewhere and which might not?

Note that in Indonesia the Muslim clergy mostly support efforts at population control. The Ministry of Religion, which administers all marriages of Muslims, includes family planning in its premarital counseling. In Muslim countries that are more militant, religious leaders generally oppose birth control.

Indonesia's management techniques, including community participation in family planning, are exportable. Also, Indonesia is inviting people from other nations to study the Indonesian family planning program.

Discussion questions for strategy #2, transmigration:

1. What problems has transmigration faced?

2. Compare transmigration to the homestead policy in United States history. Recall some of the problems with the homestead policy in doing so. (Opposition from Native Americans, who saw their land being taken; plowing of unsuitable land, which could only sustain crops for a few years.)

3. Can transmigration be used by other nations to solve population problems? (Consider settlement in Brazil's rain forest.)

4. Is transmigration a long-term solution? Most developing nations do not have "empty" lands suitable for settlement. Also, transmigration will simply encourage a nation's population growth. As a short-term answer, to help people who are poor now, transmigration can be a positive program, if used with care. It is much more expensive than family planning, however.

POPULATION IN INDONESIA
(1990 figures)

	Population	Pop. per sq. km.	% of Indonesia's population	% of Indonesia's land area
Indonesia	179,194,223	93	100.00	100.00
Java	107,517,963	813	61.88	6.89
Sumatra	36,420,486	77	19.00	24.67
Sulawesi	12,511,163	66	7.05	9.85
Kalimantan	9,102,906	17	4.56	28.11
Irian Jaya	1,629,087	4	0.79	21.99

(Note: Only the islands of Indonesia that have more than 5% of the nation's land area have been included in this table.)

INDONESIA'S STRATEGIES FOR DEALING WITH OVERPOPULATION IN JAVA

I Bringing down the birth rate

The Indonesian government, with the help of private organizations and aid from foreign countries, is actively working to decrease the birth rate. A generation ago, families in Java would commonly include five to eight children--or more. The government began serious family planning in 1970. Now, two children is the fashionable number. Many billboards and other devices promote the message that a two child family is a happy family. The birth rate has, in fact, been decreasing.

Many nations' governments have promoted small families without seeing positive results. Why has the program been successful in Java? Among the reasons are these:

1. Traditional inheritance laws in Java call for an individual's land to be divided upon his death among all his children, boys and girls. Because of increasing population, these plots are now too small for raising a family. Consequently, Javanese peasants support efforts to curb population growth.
2. Health care in Java now means that most children survive. (However, Indonesian officials are working to bring the infant mortality rate down further.)
3. Education is widely available. Primary schools now exist in almost every village in Java. With some education, women can better understand methods of birth control.
4. Government publicity campaigns effectively use traditional methods of communcation, like village meetings, to teach new concepts.
5. The government is determined to include family planning as an integral part of its development strategy, and is putting considerable resources into the program.

II Transmigration

For many years, government programs have encouraged peasants from crowded Java to move to other islands. The Dutch government started this in 1906 while Indonesia was a Dutch colony; peasants from Java were moved to the southern part of Sumatra. The typical program used by the Indonesian government in recent years grants a family two hectares (five acres) of land, transportation costs, a loan to build a house, and a food subsidy until the family is self-sufficient. The term used in Indonesia for this resettlement program is "transmigration."

This policy has faced some problems. People in outer islands often resent the Javanese immigrants and feel the government's policy is to impose Javanese ways on everyone in the nation. Second, the jungle land that is cleared and farmed often has proven to be infertile, and farming it has failed.

The transmigration program is continuing, but the government nowadays is aware of the problems. It is trying to develop small industry or sustained yield forestry in areas where migrants have become poverty-stricken because the land they were given wouldn't sustain them over the long term. The government is also considering industry-based transmigration where land is unsuitable for farming.

LESSON 4

SOLVING FUTURE INTERNATIONAL DISPUTES: INDONESIA SPONSORS A METHOD

Objectives:

1. To understand an alternate method of settling international disputes.
2. To know the location of the South China Sea, Vietnam, China, Taiwan, Laos, Malaysia, the Philippines, Brunei Darussalam and Indonesia.
3. To know reasons nations are concerned over sovereignty of uninhabited islands.

Time required: One class period

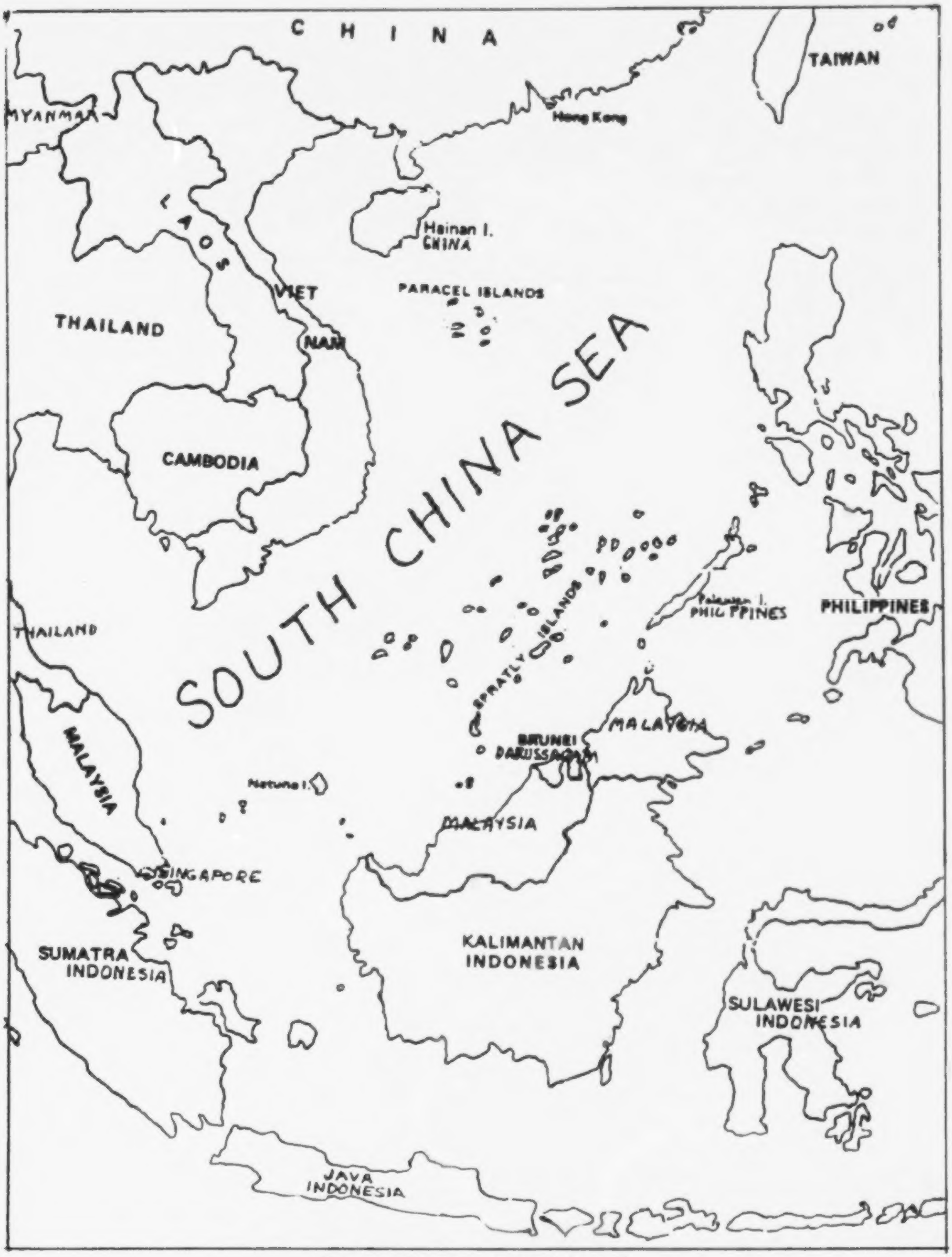
Activities:

I. Using a world map, map of Asia or the map on the next page, explain the following to the students:

Asia's next flash point may be the Spratly Islands. Seven nations have competing claims to some or all of this group of scattered islands and shoals in the South China Sea. These nations are Vietnam, the People's Republic of China, the Republic of China (Taiwan,) Laos, the Philippines, Malaysia and Brunei Darussalam.

II. Class discussion. Raise the following points, in order, in class discussion. Use the fact sheet on page 18 at appropriate points in the discussion.

1. Can you imagine any reasons seven nations might claim this very small group of islands? (Use the fact sheet, point 1, to discuss the actual reasons.)
2. Can you suggest any ways the claims could be settled without use of force? (Use fact sheet, point 2.)
3. Conclude the discussion by underscoring the possible significance of the method of settlement currently being attempted: working together without settling the issue of sovereignty. Perhaps discuss other world trouble spots and whether this principle could be applied. For example, might it have prevented the Falklands War? Could it be used to improve relations between the USSR and Japan? Both nations claim the southern Kurile Islands north of Japan. Before the defeat of Japan in World War II, the islands and their residents were Japanese; now they are Soviet. Could this method be used to end the bitterness the two nations feel over this territory?



SPRATLY ISLANDS
AREA

REASONS SEVEN NATIONS CLAIM THE SPRATLY ISLANDS

(Notice that these nations are competing for the zone of the sea containing these islands, not just for the islands themselves.)

1. Strategic importance. Nations in this region have long been rivals. None of these nations wants a rival nation to gain sovereignty of the islands. The Spratlys can be used as a military base. In March 1988 there was a brief naval battle between China and Vietnam here. In May 1991 Vietnam installed communications stations on some of the islands. Vietnam has stationed 350 troops on 5 of the islands, equipping them with coastal artillery and anti-aircraft guns.

2. Mineral rights. There are believed to be rich deposits of various mineral resources here. Off-shore oil and gas are the most important of these.

3. Environmental protection. All the nations are concerned about conserving fish. There are other environmental questions, too; Malaysia recently built a tourist complex on one of the islands.

4. Shipping and navigation rights. The South China Sea is the site of extensive trade. Impeding navigation would cause problems to many nations. Occupiers of these islands could control use of the sea lanes.

STRATEGY SUGGESTED FOR SETTLING THE CLAIMS

Indonesia is an influential nation abutting on the South China Sea, but Indonesia does not claim the Spratlys. Fearing the consequences of increasing tension in the region, Indonesia has hosted conferences in 1990 and 1991 to consider ways of avoiding conflict over the Spratlys. Holding a conference to settle issues is a frequent event in the world; what is significant is Indonesia's proposal for settlement: that the nations should agree to avoid the issue of sovereignty but cooperate on issues involving development, environment, navigation and communication. Indonesia and Australia recently reached such an agreement over the Timor Gap, a possibly mineral-rich sea area both nations had claimed. They have agreed to ignore the question of sovereignty but to carry out joint development of the region and in July 1991 invited bids from oil companies for exploration.

Could this approach work with the Spratlys? Can this approach to settlement of international disputes--agreement NOT to determine sovereignty but instead work cooperatively on development and protection issues--become a technique that can be widely applied in the future?

QUIZ

Choose the one best answer for each item.

1. Indonesia is located in (a) Europe (b) Africa (c) Asia (d) South America.

2. The Indonesian island with a majority of the nation's population is (a) Bali (b) Irian Jaya (c) Sumatra (d) Java

3. Indonesia's majority religion is (a) Christianity (b) Islam (c) Hinduism (d) Buddhism

4. Since Indonesia became independent, how many Presidents has it had? (a) one (b) two (c) three (d) four

5. Pancasila is (a) the first President's name (b) the leading political party (c) the nation's five basic principles (d) the national language

6. Which one of these is NOT a result of transmigration? (a) a lower birth rate (b) more equitable population numbers on different islands (c) development of formerly undeveloped areas (d) growing of crops on some unsuitable lands

7. During World War II Indonesia (a) continued under the control of a European nation (b) was occupied by the Japanese (c) was a newly independent country (d) was not affected by the war

8. Indonesia's national language is (a) Javanese (b) Balinese (c) Sundanese (d) none of these

9. Indonesia has had some success with its birth control program because (a) most of the people are Christian (b) most people are leaving the farms (c) most people go to school nowadays (d) most people don't like children

10. Indonesia has hosted meetings to prevent conflict over the sovereignty of (a) the Spratly Islands (b) the Pescadores Islands (c) Bali (d) East Kalimantan

11. Which of these is not a reason nations are interested in controlling the land mentioned in question #10? (a) a large, well-educated population (b) possible oil and gas resources (c) shipping rights (d) rivalries between the nations concerned

12. The Indonesian island with the highest population density is (a) Bali (b) Irian Jaya (c) Sumatra (d) Java

13. The current President of Indonesia is (a) Sukarno (b) Soeharto (c) Pancasila (d) none of these

14. Which of these is NOT a factor for unity in Indonesia? (a) Hinduism (b) Islam (c) Bahasa Indonesia (d) Pancasila

15. During Indonesia's struggle for independence (a) the former colonial power granted independence the day after Indonesian leaders declared it (b) American leaders supported Indonesia's declaration of independence from the day it was made (c) it took more than three years of war before Indonesia was formally granted independence by the former colonial power (d) the colonial power still has not agreed that Indonesia should be independent

16. The European nation that colonized Indonesia for more than a century is (a) Great Britain (b) France (c) Germany (d) The Netherlands

17. Indonesia's independence day is (a) July 4, 1776 (b) Dec. 7, 1941 (c) August 17, 1945 (d) September 28, 1950

18. Among the forces working AGAINST unity in Indonesia is (a) many languages (b) lack of a widely accepted national language (c) a largely illiterate population (d) television

19. Indonesia's capital city is (a) Sumatra (b) Batavia (c) Jakarta (d) Surabaya

20. Which of these is not one of Indonesia's five basic principles? (a) federal system of government (b) social justice (c) democracy (d) belief in one God

ANSWERS TO QUIZ

1. c
2. d
3. b
4. b
5. c
6. a
7. b
8. d
9. c
10. a
11. a
12. d
13. b
14. a
15. c
16. d
17. c
18. a
19. c
20. a

SOME EDUCATIONAL DIMENSIONS OF INDONESIA'S NATIONAL MOTTO: "Unity in Diversity"

by

Dr. Vivian R. Johnson

The issue of cultural diversity is currently under examination in the United States; discourse about the topic has appeared in many scholarly and popular journals during the past several years. (1). Discussion covers a broad spectrum of concerns regarding the possible beneficial or damaging impact of diversity on national unity and social cohesion. While diversity is considered a defining characteristic of the United States, it is significant to note that Indonesia, the country with the next largest population after the U.S., has even greater cultural diversity and "Unity in Diversity" is its national motto. Yet, Americans generally know little about Indonesia or how it approaches cultural diversity. Writing in a two-part article in the NEW YORKER in 1988, Raymond Bonner called Indonesia: "...a country whose potential role in world affairs seems inversely proportional to the world's knowledge of it." (2)

In order to provide an international dimension and broaden the perspective on an issue of great currency in the media and in academic and general discussion in the U.S., I selected diversity as a focus for study in Indonesia during the summer of 1991 while I was a participant in a Fulbright Summer Seminar.

What follows, therefore, is a brief description of the Indonesian geographic and national setting followed by a description of Indonesia's approach to cultural diversity within the context of formal and non-formal education.

GEOGRAPHIC AND NATIONAL SETTING

Indonesia is the world's largest archipelago, consisting of some 13,677 islands in a 3,200 mile chain which, put atop North America, would stretch from Washington State to the Bahamas. Approximately 6,000 of the islands are large enough for habitation and the inhabited islands contain a population in excess of 180 million people representing over 300 ethnic groups and over 250 languages. Given such extraordinary diversity in ethnic background and language in addition to the reinforcement of diversity by island separation, the achievement of the national motto: Unity in Diversity", is not an easy process.

However, the goal of national unity has a long history in Indonesia. Unity was emphasized throughout the struggle against Dutch colonial rule during more than three centuries. Accelerating at the beginning of the nineteenth century, the struggle for independence and self-determination continued through protracted warfare and negotiations until 1949. With the inception of the Indonesian nationalist period, which began with the proclamation of independence in 1945, the goal of achieving national unity took on greater urgency. Referring to this urgency in 1966 in her book examining continuities and change in Indonesian art, Claire Holt noted:

> The tropical island republic certainly is eager to clarify its own cultural identity within the community of nations. There is a feeling that some deep, basic predispositions are shared by all the various ethnic groups that populate the Indonesian islands. Certainly there are many common factors:
>
> * the tropical natural environment;
> * physically similar peoples;
> * the wide agricultural base of economic life;
> * the direct or indirect repercussions from waves of cultural influences that have affected the life of the islands through the course of history;
> * the shared experience of colonial rule;
> * the upsurge during the revolutionary war that led to independence;
> * and the progressive diffusion of one language. (emphasis mine)
>
> ...The extent to which unifying features can or cannot be discerned is of lesser importance, perhaps, than the fact that among Indonesians an urgent desire to find or create them is so actual." (3)

This "urgent desire" to find or create unity is a compelling aspect of the Indonesian national view illustrated in the goals of the nationalist movement and in the Constitution. The urgent desire to achieve national unity results in a form of INTENTIONALITY in the promotion of unity which is illustrated in all dimensions of education, but is perhaps most strikingly illustrated in the Indonesian adoption and promotion of a national language.

ADOPTION AND PROMOTION OF A NATIONAL LANGUAGE: Bahasa Indonesia

Writing about Indonesia in the CULTURES OF THE WORLD series for young readers, Gouri Mirpuri notes:

> With such linguistic variety it is easy to see why the Indonesian motto, BHINNEKA TUNGGAL IKA (Unity in Diversity) is most relevant in the world of language. Bahasa Indonesia was the language carefully chosen in 1928 to bridge the linguistic gap between the scattered islands. Today it is the cultural element which unifies them. (4)

Bahasa Indonesia is the official language of Indonesia. While the language contains Arabic, Portuguese and Dutch words as well as words from other languages and it is written in the Latin alphabet, it is a Malay language used in trade throughout the Indonesian archipelago for centuries. In the famous "Youth Pledge" adopted by Indonesian nationalists in 1928, a unifying language was considered one of three ideals to be achieved; the other two were one country and one nation. Ironically, during their wartime occupation of the Indonesian archipelago in the 1940's, the Japanese assisted in spreading the language because they actively encouraged the use of Bahasa Indonesia by using it to spread Japanese propaganda throughout the archipelago. Bahasa Indonesia is spoken as a first language by only a small number of Indonesians. For most, it is a second language used as an official and public means of communication. It is considered an easy language to learn for simple communication because it has no tenses or grammatical gender. However, there is also a refined variety of the language with a complex affix structure and strict grammatical rules. (5)

For purposes of building national unity, Bahasa Indonesia is a very significant choice because the language doesn't have the status complexity of languages such as Javanese, Sundanese or Balinese. Those are languages of hierarchy which have status markers which change word usage depending on who is speaking to whom, in what situation and the relative age, gender and status of the speakers. In contrast, Bahasa Indonesia is a democratic language that doesn't incorporate status into its construction. It is also a trade language that doesn't belong to a particular ethnic group and is therefore neutral in terms of cultural ownership.. It can be used in common because traditionally, it has been a communal language.

Most Indonesians speak two or more languages and local languages are used in instruction during the first three years of school. Bahasa Indonesia is used beginning grade four and English is usually taught in secondary school.

THE INDONESIAN NATIONAL IDEOLOGY: PANCASILA

In addition to a national language, Indonesia also has a national ideology consisting of five principles called the PANCASILA. Sometimes likened to the U.S. Bill of Rights or the English Magna Carta.(6), the principles serve as a guiding force in Indonesian life. The principles may also be considered distinctive in the way they are woven into national public life because all civil servants spend a day each month reviewing and discussing the implementation of the principles and children not only study the principles in all public and private schools, but the entire first week of each new school year is called PANCASILA WEEK. In addition, the national government, a democratic presidential system, is called a "Pancasila Democracy".

The five principles draw on traditional village customs and values to produce a state policy that promotes a unifying philosophy. The principles are represented on a shield or Coat of Arms with a large golden garuda bird which is a mythical bird that symbolizes creative energy and the triumph of good over evil. The national airline is also called Garuda. The five principles express Indonesians belief in:

1. ONE SUPREME God (symbolized on the Coat of Arms by a five-pointed star)

   Indonesia is a religious state which has five official religions: Islam, Buddhism, Catholicism, Protestantism, and Hinduism.

2. A JUST AND CIVILIZED SOCIETY (symbolized on the Coat of Arms by an unbroken chain of circles, representing women, and squares, representing men)

3. NATIONALISM AND THE UNITY OF INDONESIA (symbolized on the Coat of Arms by the head of a wild buffalo, an animal used in agriculture by people throughout the archipelago.)

   In 1928, during colonialism, nationalist youth pledged to work for one nation.

4. INDONESIAN-STYLE DEMOCRACY (symbolized on the Coat of Arms by the Banyan tree, traditionally regarded as the dwelling places for spirits)

   Indonesian (or Pancasila) style democracy includes consultation and discussion for consensus. Traditionally, such discussion occurred under a banyan tree.

5. SOCIAL JUSTICE (symbolized on the Coat of Arms by sprays of cotton and rice representing food and clothing)

   Social justice is described as "an equal distribution of welfare and the protection of the weak." (7)

PANCASILA PRINCIPLES AND EDUCATION

Pancasila principles are taught in all schools and are part of all teacher preparation programs. They represent a summary of basic values held in common in the island nation and they form the basis of moral instruction in the schools. Indonesians often stress their concern with values as a prominent component of public and private education. Holt noted that the educator, writer and editor Raden Sutomo, stressed the difference between schooling (Pengadjaran) and guidance in conduct and values, or upbringing -

-(Pendidikan). (8)

"Pendidikan", is illustrated by a children's reader prepared for the second semester of primary school and available in bookstores in Indonesia. The book is part of a series in PENDIDIKAN MORAL PANCASILA (Pancasila Moral Guidance) and it is titled: "My Family and My Friend". It begins with musical notes and words in Bahasa Indonesia for a song thanking parents for love and protection. The illustrations show children involved in activities demonstrating good behavior such as doing chores, eating properly, bathing, taking care of younger siblings and visiting a sick friend. Illustrations and text give examples of ways that parents and teachers demonstrate love and care for children and children are told to love, respect, obey and appreciate their parents and teachers. Sharing and mutual respect among children at work and play is also shown in illustrations and emphasized in text. The book ends with a picture of children representing different ethnic groups in Indonesia. The text notes that on a special day when ethnicity is celebrated in schools, children will wear clothing representing their diversity. The concluding words in the story translated into English are:

"Unity in Diversity", One homeland, One nation, One Indonesian language. (9)

Other books for children that promote unity in diversity teach them about Indonesian national heroes including men and women who promoted education for the masses. The books are designed to inspire children to continue the progress made by their national heroes and to work together to achieve national goals. They usually include a picture of Indonesian children from many diverse ethnic groups with the message that the wealth of the country is in the diversity of its people.

FORMAL EDUCATION IN INDONESIA

At each level of the Indonesian formal education system, there are books for children that reinforce the moral values of Pancasila. The Indonesian educational system is a 6-3-3-system. Primary education lasts six years and is followed by junior secondary and senior secondary which are each three years. There is also a kindergarten program for 4-6 year olds.

Universal compulsory basic education was introduced in the 1989-94 Five Year Plan (Repelita V). (10) The three year junior secondary school cycle added to the six year primary school cycle comprises a nine year basic education program.

Primary school provides six years of basic education in a generally uniform curriculum. Special Schools are provided for children with special needs. Junior secondary schools have three year general academic and vocational programs. There is a trend toward eliminating vocational programs at this level, but there are some technical schools and some schools which offer specialized courses in home economics. Senior Secondary schools offer a general university preparation program as well as fourteen vocational and technical programs and two teacher preparation programs for primary school teachers,(primary teacher-training schools and primary sports teacher training schools). In a move designed to improve the quality of primary education, the government announced during the past year that teacher training for primary schools will only be provided at the tertiary level. Therefore, primary teacher preparation at the senior secondary level will be phased out. (11)

1. Educational Achievements Over the past Forty Five Years

Educational achievements are one of the great success stories in Indonesia. At the time of Independence in 1945, only about 10% of the population was literate, there were very few schools and no university. Therefore, in the last forty-five years, educational development has proceeded simultaneously at all levels so that by 1990, there was a primary school in every village and over 90% of the children of that age group were in school. More than sixty percent of eligible students were in junior secondary and approximately 40% of the eligible students were in secondary with 10% in programs in higher education. There are now forty-five public universities in the country. (12)

2. Educational Goals: Equity, Quality, and Relevance

During the past twenty-five years in the five successive five year plans, education has been developed through increased budgets for schooling to improve: equity, quality and relevance. Equity received the greatest emphasis during the early stages because of the lack of schools. During the oil boom of the seventies, 100,000 primary schools were built throughout the country to increase equal educational opportunity. In the third five year plan which came at the end of the seventies (1979-1984), equity issues were emphasized including fulfillment of basic human needs for food, clothing and shelter as well as access to education and health services. Throughout the diverse Indonesian nation, schools and health facilities were built and staffed using government revenues from the increased price for crude oil exports. Shared resources promoted national unity and improved living standards. By the end of Repelita III, Indonesia was a Middle-Income country with a per capita yearly income of U.S. $520.00. (13)

Now that greater equity has been achieved, the Ministry of Education is focusing on improving the quality of schooling. Indonesia and the World Bank are currently discussing the possibility of a large loan for the improvement of the quality of education at the primary level. It is unusual to receive a large loan for education at this level, but Indonesians are concerned with quality and therefore hoping to improve public education by focusing first on improving quality at the primary level. Currently, beyond the primary level, there are more private than public schools in Indonesia because concern with issues of quality has led parents, who can afford to do so, to send their children to private schools.

In addition to the concern about improving educational quality, Indonesians are also concerned with the lack of adequate relevance in the curriculum. This concern is especially great since basic education has been expanded from six to nine years and many students are unable to find employment after completing their basic education studies. Ministry of Education staff are therefore seeking strategies to improve the connection between schooling and the world of work. Concern with the improvement of relevance in education led a representative of the Ministry of Education to travel to Spain recently to try to get funding to improve crafts training in vocational education in Indonesia. (14)

Curriculum throughout the schools is currently being examined for relevance related to issues of diversity as well as to employment and a new curriculum is expected in 1992 which will include more information and activities related to diversity and particularly to ethnic groups within the country. Curriculum called "local content" has been developed at the primary and junior secondary level and is being used increasingly throughout the country. This content focuses on the social, cultural, employment and environmental relevance of local communities within the education system.

Increasing decentralization of schools has expanded the amount of "local content" included in the local curriculum. While the central Ministry of Education continues to make basic curriculum policy, teachers at primary and secondary levels are given opportunities to develop some local course content and develop activities related to local ethnic diversity.

During the current examination of national curriculum to improve its relevance, local teachers are participating in curriculum change by providing input through interviews with representatives from the Central Ministry of Education. Teachers' input is being requested at each educational level regarding the relevance of: curriculum, textbooks, examinations and staff development. (15)

TEACHER-TRAINING PROGRAMS: INSTRUCTION IN PANCASILA PRINCIPLES

Teacher-training in Indonesia is provided in two programs, a diploma program of two to three years and a degree program of four years for the bachelor's degree and five years for the master's degree. Every freshman attends the P-4 Pancasila training course for two weeks (100 hours) before entering his/her program. P-4 stands for: Pedoman Penghayatan dan Pengamalan Pancasila, which means in English: Guidelines to Internalize and Practice Pancasila. Noting that this course is a form of citizenship training, Nawawi writes in 1988 in his dissertation regarding P-4 training:

> It is assumed that citizenship education in developing countries will help to guide people in maintaining the spirit of independence and respect for the government and national awareness on the one hand, and the preparation for a better future in social, political, and economic terms on the other....A special message of this training for students is to support their personal attitude by enhancing their understanding of citizenship and national awareness. This message is deemed very important as an intention of socio-political "inheritance" from the older to the younger generations. This means that the P-4 training program for the students of higher education is essentially "Education for tomorrow's leadership" in the context of Indonesian national development. (16)

Since all Indonesian students have studied Pancasila in primary and secondary school, the P-4 course at teacher-training institutions is the reinforcement and training program that emphasizes guidelines for internalizing Pancasila principles. It is a combination of moral and citizenship education encased in national ideology. The reinforcement course uses a multicultural and moral focus to explore national development concerns in education such as equity, quality and relevance.

In order to determine the influence of the reinforcement course on higher education students' cognitive and non-cognitive performance, Endang Sumantri Nawawi administered pre and post tests and carried out interviews with 510 Indonesian students in West Java in 1988 for his dissertation research. Following analysis of the pre and post tests as well as the interview data, Nawawi found that:

> ...the P-4 training program has impact on and significantly influences the students' cognitive performance. Likewise, qualitative analyses also revealed that students' non cognitive performance (personal interests, ideas and commitments) showed that they were ready to become participative citizens. (17)

In addition to the 100 hour course for first year students, all students are required to take a course in the Philosophy of Pancasila as part of the general education program. The general education program also includes basic social science and humanities, religious instruction (in one of the five religions recognized by the state) and national defense.

Instruction in Pancasila principles is provided at the teacher-training colleges called IKIPS,(Institut Keguran Ilmu Pendidikan) by faculty who are specialists. At IKIP/Bandung in Java, Pancasila is one of four departments in the social sciences faculty. The other three are: economics education, geography education, and history education.

During their training, primary school teachers are taught to apply thirty-six points which are elaborations of the five basic principles of Pancasila. The points serve to focus the principles into more concrete examples of daily life experiences for young children. For example, under the first principle: Belief in One Supreme God, children are encouraged to give examples of ways that people show respect for other people's religious beliefs. All primary school teachers provide instruction in Pancasila as well as other classroom basic studies in primary education.

However, at the junior and senior secondary level, there are Pancasila subject matter specialists. During their training, these specialists receive instruction in the use of simulation activities to teach the moral principles. Daily life situations are used to illustrate the values of Pancasila. For example, in a simulation exercise, students might be given a multi-ethnic situation in which a problem arises and they must decide how to resolve the problem. Responses are discussed within the context of the principles of Pancasila.

Students who are studying to become teaching specialists of Pancasila (in both the diploma and degree programs) take special courses including the philosophy of Pancasila, Indonesian Constitution, State Guidelines, and school programs of Pancasila. They also have one semester of teaching practice in a junior or senior secondary school before becoming certified as Pancasila teachers. In addition to the courses related to Pancasila, these specialists take courses in political philosophy and political science, civics and law.

In order to expand the study of Indonesian diversity for teachers, a required course on the society of Indonesia is now being considered by the IKIPs for students in the social science faculty. (18)

NON-FORMAL EDUCATION IN INDONESIA

In addition to primary, secondary and university programs, a large non-formal education program is carried out in Indonesia through the community education component of the Ministry of Education. That program is currently focusing on the educational needs of 2.9 million females who represent two thirds of the illiterate population aged 7-44 years. The female population is about 95 million or 50.3% of the total Indonesian population.(19)

Non-formal education has been emphasized in Indonesia since the late 1970's as a priority development strategy. It became an educational focus for the Directorate of Community Education during the third of the series of five five-year plans (Repelita III) which have provided implementation strategies for development planning in Indonesia since 1969.

Using a thirty-three million dollar loan from the World Bank, the Directorate of Community Education (PENMAS) received technical assistance from the University of Massachusetts at Amherst to implement a non-formal education program over a four year period from 1980 to 1984. The goal of the program was to facilitate learning activities for more than 800,000 people in the six most populous provinces in Indonesia located in Java, Sumatra and Sulawesi. (20)

Facilitation of non-formal education programs throughout the six provinces included the provision of structure, encouragement, assistance and materials. Structure was provided through four types of learning processes: self-study, apprenticeship, courses and learning groups. There were four learning programs provided within this structure: 1) Packet A (basic education), 2) vocational skill training, 3)family-life education and 4) learning fund. The non-formal education curriculum can be expanded and changed to meet local needs using learning methods adapted to personal skills and abilities. (21)

Non-Formal Education and the Development of National Unity

All four learning programs are still in use and are designed to support national development goals. With regard to the topic of national unity, Packet A and the family-life education program are of particular significance. As a basic education program, Packet A consists of 100 illustrated booklets of which the first twenty are a set of literacy primers in the national language, Bahasa Indonesia. The remaining eighty booklets form a type of "village encyclopedia" about agriculture, health, Indonesian history and culture and other subjects of local interest.

The first two educational objectives of the basic education program are stated as follows:

> 1. To aid the development of a spirit of one nation with a common purpose of development under the national philosophy of Pancasila....
>
> 2. To teach the national language, Bahasa Indonesia. Packet A uses only the national language, and this helps teach the language to people who do not yet know it and improve the

> language skills of those who have a poor command of it. (22)

The basic education program in non-formal education emphasizes national unity and common purpose by introducing or reinforcing the national language as students learn reading, writing and numeracy skills. The family-life education program extends the skills training to focus on the needs of women. The 1982 report on the PENMAS program states:

> PENMAS recognizes that women deserve special attention. The role of women is critical to Indonesia's development, and women are quite often, given secondary attention by educational institutions....Elements of the Family Life Education Program are similar to Packet A and the vocational skills programs, but there are also special parts of the program that focus on the knowledge, attitudes, and skills that women can use most successfully to further the development of their family and their community. (23)

In addition to the skills training programs, the Learning Fund Program provides small loans to assist groups in turning their skills into small-scale enterprise.

National unity is promoted through non-formal education that emphasizes shared values and beliefs as exemplified in the Pancasila principles. The achievement of greater equity for women is implicit in the fifth Pancasila principle stating the value of social justice.

CONCLUSION

Within Indonesia's diverse population of more that 300 ethnic groups speaking more than 250 languages, education is a unifying force. The Indonesian national goal of "Unity in Diversity", expressed in the National Motto is supported by the philosophy, structure, curriculum, and requirements of the formal and non-formal educational system. At every level, the educational system includes both schooling (Pengadjaran) and moral guidance (pendidikan). Throughout the educational process from pre-school through the university or other tertiary training, and in non-formal educational programs as well, students are involved in courses and reinforcement activities related to the philosophy of Pancasila, the national ideology of the country which emphasizes unity.

Unity is emphasized in the philosophy, structure, curriculum and requirements of the educational system through the following:

1. instruction in the national language that has no status markers in its construction and has a history of communal use in the archipelago,

2. the pursuit of educational equity, quality and relevance in formal and nonformal education throughout the archipelago,

3. the teaching and reinforcement of the unifying national principles (Pancasila) at each educational level including teaching specialists at secondary level and in teacher-training institutions.

Commitment to the pursuit of goals is assessed in terms of the provision of resources to advance the goals. The high level of intentionality in the pursuit of unity through education in Indonesia is illustrated by the nation's deployment of large amounts of resources: human, financial, and time, to the task of achieving "Unity in Diversity".

NOTES

1. Following are selected examples of articles on the topic of diversity which appeared since 1989:

   Flint, Anthony. (1991, September 16). Curriculum Fray Rattles Ivy Walls. The Boston Globe, pp. 1,20.

   Jones, Rhett S. (1991, August). Afrocentrism in a Multicultural Democracy. American Visions, pp.20-26.

   Gray, Paul. (1991, July 8). Whose America? Time, pp. 8-13

   Schlesinger, Jr., Arthur. (1991, July 8). The Cult of Ethnicity, Good and Bad. Time, p. 14.

   Asante, Molefi Kete & Ravitch, Diane. (1991, Spring). Multiculturalism: An Exchange. The American Scholar, pp. 16-24.

   Henry, III, William A. (1990, April 9). Beyond the Melting Pot. Time, pp. 28-31.

   Banks, James A. (Fall, 1989). The Battle Over the Canon: Cultural Diversity and Curriculum Reform. Allyn and Bacon Educators' Forum. 1. 11-13.

2. Bonner, Raymond. (1988, June 3). A Reporter at Large: The New Order-II. The New Yorker, p. 45.

3. Holt, Claire. (1967). Art in Indonesia: Continuities and Change. Ithaca, New York: Cornell University Press, p. 7.

4. Mirpuri, Gouri. (1990). Cultures of the World: Indonesia. New York: Marshall Cavendish, p.77.

5. Ibid.

6. Ibid.

7. Ibid. & (1990) Visual Geography Series: Indonesia in Pictures. Minneapolis: Lerner Publications Company, p. 42.

8. Holt, p. 212.

9. Sumantri, Ibu Popy. (1988). Keluarga dan Temanku (My Family and My Friend). Pt Intian - Pariwara.

10. The five successive five-year development plans are called Repelita I-V covering the following dates:

    Repelita I - 1969-74, Repelita II - 1974-79

    Repelita III- 1979-84, Repelita IV - 1984-89

    Repelita V - 1989-94

11. Interview with the Staff of PMPKN, IKIP/Bandung, July 6, 1991.

12. Malo, Manase, (1991, June 28). A Brief Note on Social Mobility in Indonesia. Lecture to Fulbright Seminar.

13. Nawawi, Endang Sumantri. (1988, May). Citizenship Training for Steady National Development: A Case Study of the P-4 Training Program for the Students of Higher Education in West Java, Indonesia. Unpublished doctoral dissertation, University of Massachusetts, Amherst, pp. 66-67.

14. Walinono, Hasan. (1991, June 29). Primary and Secondary Education in Indonesia. Lecture to Fulbright Seminar.

15. Ibid.

16. Nawawi, pp. 8-9.

17. Ibid.

18. Interview with Staff of PMPKN, IKIP/Bandung.

19. Office of the Minister of State For The Role of Women: Republic of Indonesia. (1989, September). The Changing Role of Women With Special Emphasis on Their Economic Role: Country Report of Indonesia, pp. 56-57.

20. Directorate of Community Education (PENMAS), Directorate-General for Nonformal Education, Youth and Sports, Ministry of Education and Culture, Republic of Indonesia. (1982). Indonesia: Implementation of a Large-Scale Nonformal Education Project. Amherst, Mass: Center for International Education, pp. 4-5.

21. Ibid., p. 40.

22. Ibid.

23. Ibid., pp. 43-44.

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INTERESTING POINTS OF COMPARISON BETWEEN AFRICA AND INDONESIA
FOR PRESENTATION TO THE AFRICAN STUDIES ASSOCIATION MEETING
ST. LOUIS, MO., NOV. 1991., Dr. Willard R. Johnson. M.I.T.

There are a number of interesting parallels as well as contrasts in the development experience of Indonesia, in comparison with the general experience throughout Africa. Following are some of these that struck me during six weeks of participating in a Fulbright Summer Seminar in Indonesia during the summer of 1991. These are discussed with respect to the variables of Society, Policy and Regime.

SOCIETY:

Ethnic diversity; Indonesia is much like most of Africa -- extremely diverse in ethnic, religious, regional groupings. Indonesia's approach to containment of these diversities (a national ideology of the "Pancasila credo") seems to be taken seriously and works in terms of its contents and the process of its implementation (e.g. instruction in it for bureaucrats) and the insistence on religious pluralism and tolerance. (This is true, I think, despite the evident resistance to transmigration enclaves, and the continuing expression of rebelliousness in Aceh).

Generally, there has been peace and stability throughout most of the country. There have previously been serious problems of repression in East Timor, especially, and Irian Jaya. These problems were not evident from public and private discussion among our contacts in the Country. Perhaps they are now subdued. Perhaps they were previously exaggerated. The issue needs further exploration on site, because we were unable to learn just how much resistance and suppression is really going on! (This is probably not knowable without a direct visit to the areas in question. See the discussion below of human rights issues.)

African states all have faced the problem of severe ethnic diversity, and few have handled it as well as has Indonesia. Perhaps part of the reason is the lack of a serious commitment to a well developed ideology of modernized nationalism that is promoted by hegemonic political forces in the country, but in a spirit of pluralistic inclusion. Senegal and Tanzania come close and have enjoyed ethnic peace. The attempts by the Afrikaner regime to impose their language as medium of instruction for the African population reflects the opposite approach. This led to the student revolt of 1976. Sudan is another example of the opposite approach, where a politically hegemonic group, the Islamic revivalists in the North, have tried to impose Islam on whole country, leading to recurrent, long lasting and intensely brutal civil wars.

Islamic factor: The role of Islam is at once profound yet marginal and non-exclusive in Indonesia. Although the Muslim community groups the great majority of the population, it has not sponsored religious assault on non-Muslim cultures, at least in recent times. Unlike in African and most other states of the Muslim world, the Indonesian leaders have devised an elaborate approach to national unity that balances the Islamic groups against others, and maintains several established religions. There have been various reform and fundamentalist groups over the centuries but even these movements have been moderate: Muhammadiyah is an example. There have been fairly recent movements among the Ulama to have their own political party, but these have tended to seek autonomy from, not control over the state institutions, and have eschewed domination of the rest of society through control of the government, as has been feared in many other societies. In Africa there was this fear (without good reason) in Nigeria during the first republic. Such fears are warranted to this day in Sudan, and perhaps in Algeria.

In Indonesia, the Muslim political militants seem to want, primarily, greater autonomy for the "pesantren" centers. [1] The earlier (1916-1920) movement for modernization of Islam by the "Sarekat Islam" (Islamic League) was more virulent but left little residue, although it did lead to alliances with the Indonesian Communist Party, which was then destroyed and its followers killed by the hundreds of thousands.

The Ahmadiyah movement has also been represented in Indonesia, but has remained quite marginal. (However, it was the source of the Bahasa version of the Q'uran used today.) There has been some tension evident between Indonesian nationalism and Islamic loyalties and influences.

In my judgement, Islamic leaders in Senegal, Nigeria, North Africa generally are more influential than such in Indonesia. Other areas of considerable Muslim populations, such as Niger, Mali, Chad, have been, in my judgement, less subject to the assertion of Islamic rule per se.

Language diversity: In Indonesia the problems caused by severe linguistic fragmentation seems to have been resolved with the resort to Bahasa Indonesian. It is particularly impressive that Bahasa has been accepted as the language of public affairs and of instruction (as of grade 4 throughout the country except Irian Jaya, where it is used from the first grade), particularly in Java itself, which is the political center-of-gravity of the country. The language that traditionally predominated among the Javanese is a complex status- and situational-sensitive language, with a rich history and literature. But, to have attempted to impose it on the rest of Indonesia would almost surely have resulted in conflict. It is also difficult to imagine the use of Javanese in other islands that are not at all like the status- and class-conscious, stratified and court-oriented society of Java.

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[1] See Tawfik Abdullah presentation to the Seminar, and Federspiel article, and the Alfian book.

In Africa, the Indonesian situation of having an indigenous lingua-franca is matched by the role of Kiswahili in throughout eastern Africa. But elsewhere in Africa language divides as much as it unites even when, as in Nigeria, language traditions may unite tens of millions of people. The pan-territorial lingua-francas used in tropical Africa remain linked to the colonial experience and, in any case, use of them, and certainly literacy in them, is still limited to the minority of the adult population.

Population growth control: Indonesian efforts to limit the growth of its population have generally been successfully implemented, and had reduced the "total fertility rate" to 3.62% by 1990. The rate of fertility that would be needed to end population growth could be reached in the next fifteen years. This remarkable progress has come about through substantial progress made in educating women, and through provision of integrated services to women (primary health care, baby weight and child health care) as part of the birth control programs.

There is no comparable success in Africa, most of the countries of which lag behind Indonesia by 30 to 50 years, with respect to the estimated date of a net reproduction rate of one. Perhaps the commitment to success has not yet emerged in Africa. In any case, the resources for really extensive and integrated primary health and education services for the great bulk of the female population had been lacking or not given priority in any but a few African countries. (Tanzania is an example of a serious effort, but population continues to grow there, perhaps because of the recency of great strides made in cutting death rates, something achieved earlier in Indonesia.)

Population distribution: extensive transmigration schemes have generally failed to meet goals of significant redistribution of population away from Java. Such programs settled 750,000 in 4th "repelita" (plan period). The government still aims to resettle some 550,000 persons (overwhelming Javanese sent to the more remote islands) in the 5th period. But, already there has been some return home of people involved in the earlier settlements. Generally, there was failure of migrants to establish efficient agriculture.

Africa's experience with large scale migration has been through either migration flows to the cities or refugee flows away from zones of famine and/or war. There have been virtually no efforts to redistribute populations within African countries. In Ethiopia, during the drought of the mid-1980s the central government did attempt to resettle people from the Eritrean areas to the South, but that could have been motivated as much by a desire to weaken the rebellion as to assist people threatened with crop failures to resettle in areas that still had productive potential.

POLICY -- ECONOMY AND PLANNING

Regional balance in development: There are elaborate schemes of transmigration and balanced new investment throughout Indonesia's vast territory, involving tourism for Kalimantan and Sulawesi (use of old US air force field); forestry and other export case crops in the eastern islands. Educational facilities at all levels have been installed throughout the country.

Agricultural revolution: In Indonesia, unlike Africa, the attempt at an agricultural "revolution" has accompanied if not preceded massive expenditures in pursuit of an industrial revolution. The mineral and oil boom money was wisely used to provide for the basic infrastructure of importance to agriculture, such as roads and communications. The great bulk of the increase in agriculture came through "green revolution technology" made available in a timely fashion and in a relevant crop, i.e., in rice. This entailed use of high yield varieties of seed, expanded irrigation (perhaps an equally important factor [2]) and chemical fertilizers. It is not clear how the substantially increased amounts of fertilizer were obtained by the individual farmers; the Government probably used its increased oil money for that import just as for roads and improved irrigation works.

Indonesian appears not to have forced low market prices for the food staples on the food producers. Also, food crops have not been in serious competition with cash crops in areas where the most important food production, i.e. rice, occurs. The export cash crops (other than rice for export) include tea on Java, palm oil, rubber, clove, coconut on Sumatra and other major islands. But there these crops are not displacing rice or other staple food crops.

In Africa, the picture has often been quite different: sugar, especially, and tobacco, cotton, palm oil, coffee, cocoa, coconut and the like did take over in areas that would otherwise have been used for food crops. [3]

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[2] See the World Bank Country Study p 63, where it is noted: "Irrigation is perhaps the most powerful single tool for reaching poor farmers...Irrigation has also been the key to the green revolution in rice through the introduction of high-yielding varieties and the heavy use of chemicals." That is, even the use of the new seeds depended on expansion of irrigation.

[3] Lecture and personal interview notes from Fulbright Summer Seminar in Indonesia 1991, for: Dr. John Harris interview; Dudley interview; Directorate of Estates interview; Mubyarto lecture; Betts lecture; Priyono lecture. World Bank Country Study book.

General economic performance and approach:

The overall growth picture has been quite good. Indonesia has sustained a rate of 6-8% a year for two decades or more. The economy is reasonably balanced; and although there has been substantial debt exposure, with nearly 40% of export earnings going to service debt in recent years, the country continues to be considered highly credit worthy and to attract considerable external capital in loans and investments. The Indonesians are, however, slow to indigenize their management for larger scale enterprises and for the entrepreneurial sector, to bring in the "pribumi," (sons of the soil.) Some progress is being made in that regard.

Planning performance: This has been good. There is a sequencing of five year plans "repelitas," within an overall 25 year perspective; there are now a substantial number of highly trained indigenous personnel, although Indonesia has continued to utilize and respect external advisors. The planners have tended to adopt the prevailing model of their overseas mentors, including the early on the state interventionist perspectives of many of their professors at the University of California at Berkeley, and later, the deregulation and free market orientations of the World Bank and U.S. advisors.

In Africa, development of human resources has lagged, and those who did receive appropriate early training in planning and economic analysis often had to be used in other bureaucratic or political roles. There was much greater reliance on external "experts" in Africa, although this was also a significant feature of Indonesia's experience.

Industrialization: In Indonesia, as in Africa, early import substitution strategies led to many state-owned industries, some inefficient. Although there have been profound re-orientations of policy in Indonesia, the IS approach has not really been abandoned as they continue to attempt to develop, at great cost, and with perhaps great waste but not without potential for eventual success, an aircraft industry. The influential architect of this strategy, Mr. Habbibie, (whose motto "begin at the end, end at beginning" envisioned a great leapfrog-like entry into high tech industry) also inspired schemes that have led to massive losses in other industrialization projects, such as shipbuilding (lost $2b?). There is a pattern of industrialization involving lots of assembly work, especially in textiles, most of which is for export.

The pattern has been similar although on a smaller scale in Africa, in terms of import substitution industries in consumer items and some small tools and building materials. High tech and advanced industrial development has been limited in Black Africa.

Regulation: Indonesia has carried out a recent deregulation of banking, with a substantial influx of new institutions and money.

But, this has benefited mostly the Ethnic Chinese, who are seen as a threat locally. It also opens the country to the risk of rapid withdrawal of foreign currency holdings.

Although deregulation and privatization is fully underway in Africa, it has not yet produced massive infusions of new capital. Indeed, the emergent pattern seems to be the re-entry of the ex-colonial networks, that are acquiring the most productive assets. even in strategically sensitive sectors (such as water, power, communications) and leaving the state with the failures.

External capital: During the 1960s the foreign investment code was extremely stringent. It is now relaxed, resulting in substantial representation of Multi-national Corporations (MNC) and other foreign capital, in all sectors; but, these are draining off skills from the government bureaucracy and military. Plenty of outside money has come to Indonesia, but could flow back out equally as rapidly.

Despite its deregulation and policy reforms, Africa has yet to attract any substantial private investment outside of South and certain places in North Africa.

REGIME -- GOVERNMENT AND POLITICS

Prescribed party framework: During the early phases of Sukarno's regime there was a robust, perhaps even chaotic, multi-party political system in Indonesia. Sukarno then attempted to achieve a "guided democracy" through forced mergers of parties, with the aim of limiting their number and character to a set of prescribed opposition parties that could represent Muslim and regional as well as ideological interests, but within a nationalist context.

Following the 1965 takeover by Soeharto, the military/ political (Golkar) party, that is thoroughly controlled by Soeharto, has been dominant (60%+ of the seats) in the National Assembly. Only two other parties are allowed, each small and rather non-descript (The Development Unity Party and the Indonesian Democratic Unity Party). Now, there are also dual structures at the local level balancing civil bureaucracy/political leadership with that of the military.

Senegal is comparable, during the late Senghor period when three parties were prescribed. One has yet to see if other prescribed party system, such as now pending in Nigeria, will work to allow for both a sense of oppositional representation and central stability.

In both Indonesia and Africa one is just beginning to see some development of a substantial number of non-governmental organizations (NGOs) with substantial resources. These are not highly politicized in either place.

Political style: Java's political culture is dominant for the central government. It is one oriented to considerations of caste and class, strongly marked by high-class "priayi" courtly traditions of conflict avoidance, patron-client networks of control and influence, and an attitude that tends to view the state as "the palace for the whole family of the leader."

Much of Africa is similar in most of this style, as exemplified by royalists styles of leadership in Cote d'Ivoire, Zaire, Kenya, or even in areas that traditionally lacked states and royalist traditions, such as Tanzania where, nonetheless, traditions stressed "palaver" or consensus for conducting public affairs and resolving disputes. Perhaps such traditions have served as a basis for the national conferences that have dominated the politics of the continent of Africa during recent months.

Military: The Indonesian military establishment is relatively small for a military based government. There are only 350,000 persons in the armed forces, and the country has the smallest military budget in ASEAN region. Unlike most of Africa, the military draws from entire range of the population.[4] There is strong emphasis placed on education for officers. Indonesia has its own military training institutions (unlike the Franco-African tendency to utilize French officers or to emphasize those with French training -- and unlike the similar practices among ex-British colonies in early post independence period.)

Corruption: There are widespread stories of severe distortion of flows of public funds caused by members of the top elite (and especially the President's family). This all seems to be tolerated by the opposition. (The situation is not the object of much public discussion, but one suspects there are immediate and perhaps more severe than apparent threats made against anyone who may threaten to raise the issue.)[5]

Corruption in Zaire does not appear to be comparable to that in Zaire for the general elite, though perhaps it is for the President's family. There is a very widespread pattern of limited attention to duties, and moonlighting on second and third jobs, involvement in business. But, unlike many areas of Africa, we witnessed nor heard of no instance of control of highways to extract bribes, and found no general attitude that bribes are necessary to get access to all public and bureaucratic services, as is widespread in Africa (eg. Nigeria, Kenya, Zaire). However, the 1990 U.S. Embassy report on Human Rights did note (p7): "Corruption permeates the Indonesian legal system. In civil and criminal cases, payment of bribes can influence decisions, prosecution, conviction, and sentencing. Use in trials of forced confessions and limitations on the presentation of defense evidence are reportedly common..." See more on human rights below.

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[4] Amir Santoso presentation to the Fulbright seminar

[5] An interesting case of harassed opponents of the regime was discussed in the press during our stay. For example, The Indonesian Times of July 20, 1991, pl. carried a story regarding a group of former Members of Parliament who, since a 1980 criticism of Soeharto, had been prohibited from foreign travel. A Government spokesman said that restrictions would cease if the group apologized for their earlier criticism.

Decentralization: There is supposedly a claim for greater regional autonomy in Aceh, East Timor, and perhaps Irian Jaya. This factor combines concerns for divergent traditions and resource claims (oil and gas in Aceh). Major secessionist movements in Africa (southern Sudan, Biafra, Eritrea) share issues of divergent tradition, but only Biafra was fueled by the resource issue.)

Islamic fundamentalism is also a part of the picture in the Northern Sumatra kingdom of Banda Aceh, but other reform movements have been relatively moderate (eg. Muhammadiya). Even Aceh is not comparable to the Islamic Brotherhood movements of Egypt or Sudan.

Human rights: There are serious problems in this domain in Indonesia as they are in much of Africa. On the other hand, even with the abuses noted by the U.S. Embassy, and by Asia Watch and Amnesty International (the access of both of which have been restricted) the situation in Indonesia does not impress me as being as severe as in Idi Amin's and perhaps even Milton Obote's Uganda, Ngueima's Equatorial Guinea, Bokassa's Central African Republic, Pinochet's Chile, or Argentina under the military. In terms of the more recent period, Indonesia seems to be on a part with Mobutu's Zaire. There are serious restrictions of freedom with respect to speech, the press, assembly, privacy, due process of law. On the other hand, there is religious tolerance within the framework of pancasila's five major religions. The U.S. Embassy Report also notes tolerance "of the mystical, animistic beliefs of 'Aliran Kepercayaan,'" and that "nearly 400 'misleading religious cults' are banned." (p11) There are some restrictions on movement, especially where work permits are required (supposed to avoid further overcrowding and unemployment in the cities.) An estimated 5000 individuals are included in what the Government acknowledges to be a 'blacklist' of domestic critics whose foreign travel, and perhaps other liberties, are restricted.

Indonesia has the past of extremely violent suppression of opposition (1965 coup) and more recently in subduing a secessionist (?) movement in East Timor. These were once more violent than perhaps any episode in Africa except the full civil wars of Sudan, Somalia, and Ethiopia). Such suppression in Indonesia now seems a muted issue. Co-optation of opponents is widespread and similar to what occurs in many African examples (Cote d'Ivoire, earlier experience in Zaire, Cameroon) but Indonesia seems not to resort to significant use of terror or torture as in Zaire, Kenya.

The U.S. Embassy Report on human rights situation in Indonesia for the year 1990 states:

> "In East Timor, at least 15 civilians were killed by the military in 1990, a figure reduced from previous years. For 2 months, beginning in October, there was a temporary increase in reports of security force beatings of detainees there....
>
> Human rights remained circumscribed in 1990. Areas of abuse included the killing and physical mistreatment, sometimes torture, of civilians by military and the police; the often unfair administration of justice, especially in cases under the broad anti-subversion law; significant restrictions of freedoms of speech, press, and assembly; authoritarian political controls; and persistent discrimination against ethnic Chinese. Military abuses in EAst Timor continued by apparently at a reduced rate overall, while military operations against separatists in Aceh produced reports of new, serious abuses there...
>
> ... Police reportedly tortured at least one of five students arrested after a September 4 pro-independence rally in East Timor...
>
> Security forces periodically detained persons on suspicion of subversive activity or knowledge thereof for days or weeks in EAst Timor, Irian Jaya, and Aceh, subsequently releasing most without charges..."

Political succession: The leadership of President Soeharto seems very comparable to that of a number of African leaders with respect to the difficulties of providing for a smooth transition to a successor leadership, after many years of successful, stable leadership by a particularly adept and strong personality. The comparison with Cote d'Ivoire may add the interesting feature of appeal to a traditional culture of royal prerogative that excludes provision for an ex-King. Although neither is of royal lineage, within the traditional system, both Soeharto and Houphouet-Boigny have incorporated the style and appeal to the traditions of "divine kingship" (these are Javanese Islamic/Hindu fusions, for Soeharto, and Akan traditions for Houphouet Boigny.) Despite mounting pressure to step down, and despite felt costs of staying on, neither of these leaders seems able to accept the idea of being an ex-President, and Houphouet-Boigny, at least, has on more than one occasion cancelled plans he had made for a constitutional succession.

In both contexts, no doubt the entourage and hangers on around the Presidents are very concerned that they would not survive in their offices and privileges under a new leadership. This seems almost certain, were the new leadership to be elected in genuinely open elections. It might even be true were the new leadership to be essentially hand picked by the President. The general pattern has been for new regimes to attempt to displace old ones, and for the new Leader to bring in only trusted ethnic or tribal members. This tends to emphasize "tribal" and ethnic loyalties over technical competence.

Conclusions: Overall, Indonesia appears to be a success story. There has been growth with equity, stability with some growing openness although there has also been repression, violation of human rights, and corruption. Government plans for economic development have generally worked. Population growth has been brought into check. Social services, such as expansion of the primary education system, and extension of health and basic infrastructure services have been brought to the bulk of the poor.

This success has yet to be matched in most of Africa, and to be sustained in the few African countries that could claim similar records of growth or expansion of the basic social services.

It should be noted, however, that Indonesia has benefited from a vast and ample resource base that is denied to most of Africa. Also, because the great bulk of its population is concentrated on the Island of Java, the most serious problems of reducing poverty could be effective in that limited area by drawing on resources of a vast country that has nearly six hundred other inhabited islands. A comparable situation in Africa would require that all the resources of, say all of West Africa, could be tapped to reduce the poverty of and to promote the development of Nigerians.

There are also many reasons to be cautious about the durability of Indonesia's success. It is a vulnerable success. It could be destroyed and the trends reversed in the future. However, so far, it is real and it is instructive.

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OUTLINE OF ARTICLE

A VULNERABLE SUCCESS -- A PRECARIOUS TAKEOFF?

1. Indonesia has achieved impressive growth and possibly transformation in its economy, on the basis of careful and seeming successfully implemented planning.

2. Is it, however, "Poised for take-off"? :

Despite high growth rates, balance in the economy, and significant achievement in the manufacturing sector, substantial mobilization of internal investment, the vulnerabilities derive from:

-- Indonesia still has too low a level of internal savings to sustain its previous patterns, compared with the experience of the NICs and other "successful" growth records. (specifically considered are Brazil, Hong Kong, Korea, Malaysia, Singapore, Thailand, Venezuela).

-- Indonesia allows perhaps too easy an exit of external capital and profits.

-- Although Indonesia has a reasonably low level of government expenditure, this has been rising, whereas other successful growth records have shown a stable pattern in this regard. Can Indonesia avoid relying on government as the first resort for employment as it confronts a severe shortage of jobs for even its college graduates?

-- Indonesia has a considerable ways to go with regard to achieving a niche in the export markets, although the country enjoys a far more favorable internal market potential than most others considered, if it can engender sufficient growth of income domestically to realize this potential.

-- Indonesia continues to show a high dependence on export enclave industries that pay little, avoid employee security and benefits and are free to move elsewhere.

-- Indonesia lacks a substantial indigenous managerial and entrepreneurial class.

-- There is limited potential for further dramatic gains in Indonesian foodcrop agriculture given the basis on which the previous gains have been made.

OUTLINE OF DRAFT ARTICLE ON CDC ROLE IN NES
Items to be covered:

-- the Indonesian experience with Nucleus Estate Schemes in "cash crop agriculture" and the role in this of the Commonwealth Development Corporation.

-- general picture of Indonesian success in food production

-- general picture of progress (full success?) in cash crop, export crop production

-- nature of the nucleus estate scheme program ("nucleus" = central management, plantation and processing operations, surrounded by a "plasma" zone of relatively independent small scale farmers.

-- machinery for agricultural extension service, local and regional, and national estate planning, control (KUD, PTP, NES etc.)

-- the special rationale for NES (as an efficient way to introduce a new crop to an area, to bring small farmers into its production, to render training and extension services, and to process the crops)

-- CDC experience with NES:(despite the earlier emphasis on this approach as a CDC specialty I found surprising lack of information on it, involvement in it. NES is a government operation, with really no CDC operational involvement.)

-- the problem of calculating returns to training (getting precise data for expenditures within the NES that are relevant to training inputs to the farmers, and calculating subsequent changes in farmer productivity, holding other factors constant.

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FULBRIGHT-HAYS SEMINAR REPORT

Multicultural Curriculum Development: The Integration of Indonesian Works Into The Curriculum

The Course

Styles of Cultural Expression

Analysis and understanding of the social, intellectual, and artistic dynamics of cultural styles in a variety of historical regional and cross-cultural settings; projects in verbal and non-verbal expression of cultural tensions and unities.

Further Course Description

This course examines the relationship between the arts and the humanities by examining selected works from different cultures for multicultural comparison and analysis. Exemplars from the visual, performing, philosophical and literary arts --from cultures ancient and modern, and reflecting distinct cultural contexts on a global scale --will serve as points of departure for exploring how the arts and humanities convey meaning and value. Sub-themes consist of the impact of the paradigm works upon the aesthetic, stylistic or philosophical character of other works in the arts and humanities; the theorists', artists', and performers' roles in fashioning cultural meaning and value through creative products; and the reasons for schisms and stereotypes which exist in perceptions within differing cultures on a global scale.

Learning Outcomes

Contact with significant works in the arts and humanities, drawn from such disciplines as painting, sculpture, architecture, music, theatre, dance, literature and philosophy.

Understanding of the relationships between images and ideas of various artistic and humanistic forms and the concepts they are created to express.

Insight regarding the role of creative and scholarly works in bearing cultural and human meaning and value in a variety of cultures and in various places and times.

Instructional Approach

Works will be studied with respect to form, structure, and concept,--with a focus on comparison and contrast of works from differing cultures-- in ways that might reveal convergence or divergence of thoughts, images, cultural contrasts, and human experience.

Since a principal feature of the course is the selection of key works to serve as paradigms (rather than to serve as ends in themselves) for such themes as thought and image, convergence and divergence, impact on style and culture,etc., choices should reflect significant cultural conditions, as opposed to those that are peripheral, and in a manner which allows relationships to be drawn and influences to be traced. Works ought to reveal and reflect meanings and values in aesthetically powerful and persuasive fashion.

Methodologically each work would be introduced as a unique ordering and rendering of human experience united in meaning, which in turn unite it as an image and idea with other works and other cultures and which also provide the work a specialness and uniqueness. The analysis would proceed laterally in space through different co-existing cultures and also longtitudinally in time, comparing and contrasting images and ideas occurring in different historical epochs.

Conceptual Point of View

Multicultural education as proposed here seeks a deep understanding and experience of given works in their cultural and stylistic content. Works studied in this way present collective views of the cultural, social and political contexts in which they are produced. As mirrors of culture, particular works of developed and developing societies present contrasts in understanding basic ways of perceiving what it is to be human. One way of stating this contrast is to use a working construct that polarizes differences in ways that initiate dialogue that helps to penetrate the way images are formed and create human meaning in particular works.

In modern times western works have tended to rest on stylistic constructions that emphasize a position that humans stand over against nature, are individuals in the world and in their consciousness of it, and in their conscience in relation to moral matters and their dealings with other persons. Non Western works have tended to exhibit the preservation of cultural ideals which hold continuity with nature to be primary, and which emphasize common consciousness and common conscience. Indonesian works are particularly valuable in this domaign of discourse because they encompass so many diverse influences, their own indigenous cultural forms and Hindu, Buddist, Muslim and Christian traditions. Still Indonesian art can be seen to preserve ideas of continuity with nature, with ancestors, with family traditions and values. It appears that they have chosen to adopt western industrial and economic development without corrupting the basic values and meanings upon which their society rests.

Many of the works of INdonesia present primordial forms which pulse against the images people make to explain and contain them. These present themselves in the social, political, and cultural structures of people which in the primal state rests on some common perceptions of reality out of which rituals, myths, and knowledge grow. Such forms initiate the basis of a dialogue among people in diverse places and time. One reality is pitted against another in the perpetual search for truth. Ultimately reality presents itself in the guise of humanity. It is humans who want to know, who want to give unity to nature, to harness and contain it, to give order to existence through relationships to others in the creation of useful and expressive forms. To examine dichotomies of west and non west experience in this way is a bit bold. It rests on trust in the ability of people to find their images by accepting, understanding and expressing realities of the self, mind and body, and through perceived relationships of individuals to nature, society, and the higher orders of consciousness and spirit. Thought of in this way, education does not posit ends, as "for the church," "the good of society," "gentlemanly status," "intellectual prestige," or whatever. Education is an end in itself; it is always in process, and it comprehends all of life. What one does as one's assignment is a part of what one is. In this way there is no fragmentation of the practical, the intellectual, the spiritual, and the physical aspects of the self.

Human meaning is not couched in the quantitative acquisition of forms, formulas, theories and concepts in and for themselves. It is in the experience which these embody. Meaning and activity are concerned with the subtle, mysterious reality which underlies and informs all significations or knowable communicative expressions. What is valued in this kind of knowing is human worth, both in its particular and its universal forms. The deepest penetration of particular expressions of human meaning and value take one beyond the stylistic expression, and hence beyond the particular identifications, of group usage of expressive works in a particular place and time, to the universal human experience.

Works of art, literature and philosophy do not stand alone in the world. Every work stands in some relation to the living reality out of which it grows and to which it responds. Objects of study are naturally integrated in the time and place of their conception. They reflect the vitality and needs of living persons and they are each in themselves the repositories of human experience. The experience of living reality in a work should be primary to its presentation in the classroom as a subject of study. In this sense all learning has its source and its end in the acts of humans. Humans are creative, they think about what is in nature and the accumulative works of culture, or whatever, and they recombine the elements present in ways that answer to their own perceptions, urgings, and needs.

This way of thinking about Styles of Cultural Expression places Indonesian works as transitional between commonly taught Asian and African works and western works. I have tried to create a context, a way of thinking, that might help others to construct a course with a multicultural focus. Others might find their own test lists and quite different combinations of works from cultures they know best. It is always helpful to draw on local works, especially of architecture, and to use local museums, art shows and live performances and films. Television also contributes much to our cross-cultural understanding and to materials that can be useful to teachers and students alike.

Projects might be drawn from individual and collective student talents and skills. Some students might write, others create dramatic presentations incorporating arts, crafts and musical skills. Class presentations of projects need not be finished productions, nor should they be judged as such. The value and meaning of such experience is in the imaginative perception of the works studied and the representation of ideas and understandings gained through student study.

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914-478-2902

To fulfill requirements of Fulbright Program, summer 1991, "Indonesia: The Challenge of Development."

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Introduction

To prepare one's social studies students adequately in New York State by fulfilling the state mandated Global Studies 9 curriculum requirements is akin to asking the traveler to "do" western Europe in ten days, so that "if it's Tuesday, it must be Belgium." Our students will take the state-wide regents exam, which requires that they be familiar with geography, history, culture and economics of the nations of Asia, Latin-America and sub-Saharan Africa. To satisfy such requirements makes me feel that I can devote to Indonesia perhaps as much as twenty minutes.

The goal then becomes to decide what is of crucial importance and how that can be taught. By the time my students reach Indonesia they've learned about developing nations in general: population issues; poverty and food, health and education issues; development and the political, economic and foreign policy ramifications of development decisions. They've also learned about the need to be sensitive to their own cultural attitudes which may predispose them to ethnocentrism and prejudice as they travel the world in my class. This doesn't mean they are sensitive, but at least I can call them on it.

The lessons that follow can be completed in 3-5 days or may be built upon by a teacher who has more time. Cooperative learning is the prime means of transmitting this information, but I believe the material can be adapted easily to other methods. In addition, the lessons are designed to be used in all types of classrooms, with the more difficult information being assigned to the more able students.

As a stimulus to interest, I'll start this unit with a slide presentation on tourism in Bali. The script will be available later for anyone who is interested. The slides can be duplicated by me, at cost to you.

Bibliography

If you have a tiny book budget, it will not be a problem. There is almost no material of any quality that you can buy on Indonesia. That's also true of audio-visual material. What follows is the best of which I'm aware.

Available Audio-Visual Materials

"The Faith of Islam" - Videocassette recording. A bit talky, although not difficult. Some segments of the Haj are interesting.

From: Maryknoll World Productions
Media Relations
Maryknoll, New York 10545
Price - $20.00

"Southeast Asia" - Videocassette recording or 4 filmstrips and cassettes. Typical of its type. Examines physical, social, ethnic and political diversity of Southeast Asia.

From: Social Studies School Service
10200 Jefferson Blvd., Room 171
P. O. Box 802
Culver City, California 90232-0802
Price - $119. - filmstrips #EDS131C-10
99. - VCR #EDS131V-10

"Bali, Masterpiece of the Gods" - Videocassette recording done for National Geographic's television series. Can be used in pieces as relevant. Too long for one sitting.

From: National Geographic
(sorry, I don't have address)
Price - $79.95

Available Student Texts

Clark, James I. Southeast Asia, Evanston: McDougal, Littell & Co., 1989. This is heavy on social and cultural topics and light on history and economics. I like it the best of the available books--none is really adequate--because it avoids value-laden language.

Mestrovic, Matthew. Southeast Asia, New York: Scholastic Book Services, 1981. This is an acceptable middle-ground book with more history than book above. Has some nice graphs, charts and maps. Is old though and reinforces some stereotypes.

Graf, Edward and Hammond, Harold E. Southeast Asia, New York: Globe Book Co., 1981. I dislike all of their books because they are boring, too pat and do a little bit of so much that nothing comes across to kids.

Bibliography for Teachers

Background Notes: Indonesia, U.S. Department of State, Bureau of Public Affairs. (Buy from: Superintendent of Documents, U. S. Government Printing Office, Washington, D.C. 20402)

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Kipp, Rita Smith and Rodgers, Susan, eds., "Islam and Law in Indonesia," Indonesian Religions in Transition, University of Arizona Press: Tucson, 1987, pp. 211-220.

Oepen, Manfred and Karcher, Wolfgang, eds., The Impact of Pesantren in Education and Community Development in Indonesia, Indonesian Society for Pesantren and Community Development, 1987. (The title masks an extremely valuable book. Various essays on rural development, the role of Islam, education as provided in Indonesia reveal a society with many problems. The book almost appears to be a critique of parts of the Indonesian system, masked as a scholarly work seemingly meant to put the reader to sleep. It doesn't. It can be bought from the above named society at Jl. Cilitan Kecil III No. 12, Kalibata, Jakarta or P. O. Box 12 Jatcil, Jakarta 13000.)

Oxford in South-East Asia, 1991. Oxford University Press PTE LTD., Unit 221, Ubi Ave. 4., Singapore 1440. (This catalog lists fiction, history, travel, geography, economics, art and architecture titles in Oxford's extensive collection of books about Indonesia and South-east Asia.)

Schwarz, Adam, "Pause for New Growth," Far Eastern Economic Review, April 1991, pp. 33-52.

Scott, Margaret, "Suharto Writes His Last Chapter," New York Times Magazine, June 2, 1991.

Suggestions for Using Curriculum

Alternative I

Day 1 - Discuss with students the different techniques their teachers use in teaching them. List probably will include: lecturing, class discussions, group discussions, tape recordings, videotapes, films, guest presentations, charts, hands-on activities. Students should write these in their notebooks.

Use directions on materials that follow.

This material may require as few as three days to cover and possibly as many as five or more, depending on teacher schedule, student ability and interest.

Alternative 2

Use the material as the basis for classroom presentations on the various topics: geography, history, government, ecology and the environment, tourism, economy, education, Indonesian people.

Comment

There is no effort in this unit to touch the fine artistic tradition in Indonesia. Indonesian art, architecture, performing arts, especially puppetry and music might be alternative ways for an interested teacher to introduce a class to Indonesia. Working with an art or music department colleague on this approach could be a fruitful way of proceeding. Getting the necessary material will be a challenge, but doubtless a worthwhile one.

FACT CARD ACTIVITY

There are twenty-six fact cards divided into a number of different categories. Divide your class into groups as follows:

Geography - 3 students
History - 5 students
Government- 4 students
Ecology, Tourism and Economy - 5 students
Education - 5 students
Indonesian People - 4 students

If there are less than 26 students in your class, ask some students to volunteer to take an extra fact card. If you have more than 26 students, assign the same cards twice.

After the categories are assigned and the students are seated in their cooperative learning groups, give each group its cards. All cards contain three facts except for Government fact number 10.

The tasks of the students then are as follows:

1. Read the three facts on their cards. (at least 5 minutes)
2. Teach the group members their three facts. (at least 20 minutes)
3. Quiz each other briefly, in the group to determine how well facts have been learned. (perhaps 15 minutes)
4. Group then decides on from 7-9 facts to teach the rest of class. (about 10 minutes)
5. Group determines teaching techniques to be used. Class time may be used to prepare charts, graphs, drawings, riddles, songs, poems, posters or other materials for this task, or you may assign this for homework. (open-ended)
6. Group teaches facts to class. (1 to 2 class periods)

Encourage students to be creative in their teaching methods. All students should take notes on the "teachers' lessons." If you wish to avoid some of the problems that may arise from such an activity, you may wish to do this yourself and hand out duplicated notes to class. To encourage students to pay close attention, tell them that at the end of the presentations, you will, at random, choose three students of whom you will ask one question each about what they have been taught. If at least one student answers correctly, the entire class will receive a prize. That prize may be having their lowest quiz or homework grade removed from your grade book, or having class end five minutes early, or not being penalized for missing one homework assignment , or some such other perk. It's important to handle this in such a way that none of the three students becomes a fall guy if they all miss the questions. This has almost always worked successfully for me and it does result in much active learning.

To evaluate the learning in this activity, you may use a standard test on the material, or you may ask students to list on paper at least 8 or 10 facts they have learned. To assist students in preparing for this test, they will have (your or their) notes and any visual aids used in the presentations that have been hung up in the classroom.

The possibilities for variations on this procedure depend on each teacher. Good luck!

GEOGRAPHY

1. Indonesia is an archipelago made up of about 13,500, of which perhaps six thousand are inhabited.
2. The larger islands are Java, Sumatra, Kalimantan, Sulawesi, Timor and West Irian (known as New Guinea and shared with Papua New Guinea.)
3. The famous resort island, Bali, is an INdonesian island.

GEOGRAPHY

4. The country is in the tropic zone and has hot and humid climate all year.
5. Rice is grown and is the staple food.
6. Due to its generally hot climate, many businesses close for an hour or two during the hot mid-day period.

GEOGRAPHY

7. Because of its location along major trade routes, the islands now called Indonesia have been influenced by many different cultures.
8. Hinduism and Buddhism, religions from India, are found now only amongst some of the Chinese people and on the island of Bali.
9. Islam, the religion of 90% of INdonesians, came peacefully through trading contacts.

HISTORY

1. The Portuguese, searching for spices, came to Indonesia in the 16th century. They were followed by the Spaniards and the Dutch. By 1799, the Dutch effectively controlled the vital territories of Indonesia.
2. Rebellion against the Dutch began in 1816 and by the 1930s, Indonesians were demanding self-government.
3. The Japanese occupied and controlled Indonesia during World War II.

HISTORY

4. After the Japanese surrendured and gave up their control of INdonesia, the republic of Indonesia was declared on August 17, 1945.
5. The War of INdependence ended on December 27, 1949 when the Federal Republic of Indonesia came into existence
6. On September 28, 1950, INdonesia became member of the United Nations.

HISTORY

7. The first president of Indonesia was Sukarno, who had been a leader and fighter for independence.
8. Perhaps 300,000 people were killed during the uprising in 1966 that led to Sukarno losing power.
9. The economic and political unrest that ended Sukarno's presidency led to the creation of the New Order Government led by President Soeharto. He has ruled since 1967.

HISTORY

10. President Soeharto rules with the support of the military, the bureaucrats and business people.
11. During the current regime, some opponents have been exiled or jailed.
12. Some group opposition exists in East Timor, Aceh (on Sumatra) and elsewhere. This has led to some people being killed by government forces.

HISTORY

13. The people of East Timor fought unsuccessfully to be independent of Indonesia.
14. Indonesia belongs to the Association of South East Asian Nations (ASEAN) and is trying to bring peace to Kampuchea through ASEAN.
15. Relations between Indonesia and the United States are close and cordial. The U.S.A. has a military assistance program with Indonesia.

GOVERNMENT

1. The motto of Indonesia is "unity in diversity."
2. Bahasa INdonesian is a new language used to bring the more than 300 different ethnic groups into a unified nation.
3. Indonesia's population is almost 185 million. About 70 million speak Bahasa Indonesian.

GOVERNMENT

4. The U.S. Embassy in Jakarta reported that in 1990 human rights in INdonesia were limited. It also said that the military and police sometimes torture and kill civilians.
5. Newspapers are afraid to print controversial stories. People must learn to "read between the lies."
6. Illegal "underground" newspapers print stories the government may not like.

GOVERNMENT

7. Some INdonesians want a democratic government in order to be able to help solve environmental, political and economic problems.
8. Important problems that need to be solved deal with how to protect the environment and the country's wealth of natural resources.
9. In school, students must study Pancasila or Five Principles, the national philosophy.

GOVERNMENT

10. Pancasila-The Five Principles, is the national philosophy. It means:
    1st Sila - Belief in the one and only God
    2nd Sila - Just and civilized humanity
    3rd Sila - The unity of Indonesia
    4th Sila - Democracy guided by the inner wisdom of deliberations of representatives
    5th Sila - Social justice for all the Indonesian people

ECOLOGY AND THE ENVIRONMENT

1. Indonesia has 10% of the world's forests but 1 million hectares each year are being cut down. Land that remains after forests are cut down usually is not fertile and soon becomes useless.
2. Six years ago there was no wood products industry in Indonesia. Today, Indonesia is the largest exporter of plywood.
3. Among the unusual wildlife in Indonesia is the Komodo dragon, the world's largest lizard, sometimes 9' long.

ECONOMY

1. The gross national product (GNP) per capita is approximately $550.
2. Perhaps 20 - 30% of the people are unemployed.
3. About 1 million Indonesians can be considered to be middle-class.

TOURISM

1. About 1/3 of the tourists coming to Indonesia go to Bali where there are many small and many large elegant hotels.
2. At least 1,600,000 people are employed in tourism and others produce goods, handicrafts and entertainment for tourists.
3. In 1990, tourism was Indonesia's fourth largest earner of foreign exchange (money).

ECONOMY

4. Infrastructure to improve life--roads, transportation, communications--is only well-developed on parts of Java.
5. Indonesia is an important oil-producing nation and counts on her oil, lumber and tourist trade to provide much of her GNP.
6. As Indonesia develops, there is concern that many people are not benefitting, that the rich are getting richer and the poor are getting poorer.

ECONOMY

7. Life is improving faster on Java than on the other islands.
8. Aceh, on Sumatra, is a special territory that has much oil. This oil is an important export for Indonesia.
9. Some Acehnese people feel that Aceh does not get enough of the oil profits. As a result, there has been unrest on Aceh and government troops have killed some people.

EDUCATION

1. Education is free and compulsory for children between 6 and 12 years of age.
2. 95% of eligible children are enrolled in primary school. A much smaller percentage actually attends school full-time.
3. In 1991, education was the third most important item in the budget of Indonesia.

EDUCATION

4. The goals of education are to 1)promote quality education, 2)promote equity (opportunity for all) in education and push 3)relevance in education.
5. The national education program requires that moral and religious education be taught from primary school through high school.
6. Teachers receive low salaries, so many tutor their students, for which they are paid by the parents.

EDUCATION

7. In 1988, the numbers of students in school were:
   primary - 28,000,000
   junior H.S.- 6,500,000
   High School- 3,700,000
8. A problem of Indonesian education is that many teachers are not properly trained and so students aren't taught well.
9. The Indonesian school year lasts for 250 days.

EDUCATION

10. In all of the 65,000 villages in Indonesia there is at least one school.
11. Tuition is free in public schools, but parents must pay for uniforms and books.
12. One-third of the graduates of the private Catholic high schools, for which tuition must be paid, are admitted to the best universities.

INDONESIAN PEOPLE

1. There are at least 300 different ethnic groups in Indonesia.
2. Probably 90% of the people are Muslims, which makes Indonesia the most populated Muslim nation in the world.
3. The Chinese minority of about 3% probably controls 70% of the economy and is resented and distrusted by many Indonesians.

EDUCATION

13. Of the 500,000 students who apply to enter college, only 80,000 are admitted. Students from private high schools have a better chance than do those from public high schools
14. There are 1,404,000 students attending Indonesia's 914 colleges and universities.
15. Female college students are 30% of the medical students, 85% of the dentistry students, 90% of the psychology students and 90% of the literature students.

INDONESIAN PEOPLE

4. By the year 2001, Indonesia's population will be about 216 million. Five years later it will be about 231 million. This is an average population growth rate of 1.9% per year.
5. Although population continues to grow, the birthrate fell almost 15% between 1983 and 1988.
6. About 75% of the Indonesian people live and work in rural areas.

INDONESIAN PEOPLE

7. According to 1985 figures, the average Indonesian woman can expect to live 61.5 years and the average man 57.9 years. (The USA figures are 78 for a woman, 72 for a man.)
8. About 42% of Indonesians are under 15 years of age. (The USA figures, for under 20 years of age are 32%.)
9. Less than 5% of Indonesians are more than 65 years old. (The USA figure is 11.3%.)

INDONESIAN PEOPLE

10. Some form of health service is available to most Indonesians. Success is seen in the reduction of the infant mortality rate from 150 per 1000 live births to 58 per 1000 live births.
11. Hinduism and Buddhism, still practiced by a small number of Indonesians, spread peacefully from India from the first to the seventh centuries.
12. Islam also spread peacefully to Indonesia from the 13th to the 16th centuries.

Fulbright-Hays Summer Seminar, Indonesia 1991

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SOCIOLOGY CURRICULUM UNIT: OUTLINE ON SOCIAL, POLITICAL AND ECONOMIC DEVELOPMENT IN INDONESIA WITH A REFERENCE BIBLIOGRAPHY

To be used in the following courses (where appropriate)

- Sociology of the Third World
- Comparative Sociology
- Social Stratification and Inequality
- Comparative methodology for Methods of Social Research
- Introduction course (family relations, norms, etc.)

OUTLINE

1. **OVERVIEW**

2. **GEOGRAPHY, CLIMATE/ENVIRONMENT**
   a. Location: Indonesia is world's largest archipelago located in S. Pacific just below equator, West of Australia
   b. Climate
      (1) Tropical: 80-90 degrees F, high humidity all year
      (2) Two seasons: wet (October to April) and dry (May to September)
   c. Terrain
      (1) Over 13,000 islands (6,000 are inhabited).
         (a) Major islands: Java, Sumatra, Irian Jaya (previously W. New Guinea, Kalimantan (previously Boreno), and Sulawesi.
         (b) Islands extend 3,200 miles East to West
      (2) Mountainous, mostly volcanos
      (3) Lush tropical rainforests
   d. Visual Landscape
      (1) Beautiful landscape
      (2) Litter where people are
      (3) All rivers/water ways are brown and dirty
      (4) Land is cultivated most places
   e. Environment
      (1) Endangered species
      (2) Rainforest destruction
      (3) Pollution

3. **HEALTH, FERTILITY, TRANSMIGRATION, AND DEMOGRAPHICS**
   Population Growth and Family Planning
   a. Population size and composition
      (1) Current population est. at 182 million

(2) Age composition: 42% are under the age of 15; fewer than 5% are over 65 years.
b. Growth in population [Show comparative World Bank figures]
(1) Growth rate in past
(2) Growth rate in 1980s is about 1.9 percent
(3) Birth rate in 1988 is 28.7 births per 1,000 women, down from 33.5 per 1000 just five years earlier.
Extensive government campaign for only two children.
c. Distribution of population among islands
(1) Java most populous island has 100 million nearly one-half the population, but is 6.9% total land of the country
(2) Other islands are sparsely population. Example: Irian Jaya is 22% of the land but has 1.3 million people.

Health Care
a. Health Statistics
b. Observations
(1) Can't drink water
(2) People use rivers to bathe/wash clothes/go to "bathroom"
(3) Coughing common and many ads for flu medicine
(4) Dr.s not as highly paid, offices are dingy   Urban/Rural Development

Urban/Rural Relations
a. Urbanization
(1) Major cities
(2) Growth of Jakarta. Estimated 8-10 million, projected to double in size in next 15-20 years
b. Rural Development
c. Infrastructure Development

Transmigration
a. Early Attempts and reasons
b. Consequences of Transmigration

4. HISTORY
a. Early colonial period
(1) Pre-European conquers
(a) Hindu
(b) Buddhist
(c) Muslim introduced in 13th century from India by merchants
Early European exploration
b. Dutch colonialism: The Spice Islands
(1) Dutch colonial expansion
(2) The Dutch East India Company 1700's
(3) The Dutch plantation system
(1) "Tamam Paksa" system and forced labor
(4) The Dutch method of colonial rule

        - (5) Rebellions and Uprisings: Maluku Uprising (1816-18), Java War (1825-1830), Padri War (1830-1837), Aceh War (1873-1903), Batak War (1907)
    - c. Nationalist Movement
        - (1) Founding of movement in 1908
        - (2) Development in 1920s-30s
    - d. Japanese occupation (1942-1945)
    - e. War for independence (1945-1949)
        - (1) Declaration of independence 1945
        - (2) War: Attempted reinstallation of Dutch colonialism
        - (3) End of war: 1949
    - f. The 1950's to the Coup
        - (1) Instability/Bandung Conference and Non-Alignment
        - (2) "Guided Democracy"
    - g. The "New Order" and Beyond

5. **GOVERNMENT AND POLITICS**

    Internal Relations
    - (1) Pancasila: A Nationalist Development Ideology
    - (2) The Party System and Golkar
    - (3) Five year Plans, The Repelita
    - (4) Taxation and Regulation

    The Military
    - (1) A Modernizing Elite?
    - (2) The Armed Forces in Political Culture

    International Relations
    - (1) Regional Geopolitics and Alignments
    - (2) Bandung Conference, 1955
    - (3) ASEAN and other Asian economies

    Human Rights and Civil Liberties
    - (1) Press Censorship
    - (2) Crime and Courts
    - (3) Regional Unrest
        - (a) East Timor
        - (b) Iryan Jaya
        - (c) Achen

6. **EDUCATION**
    - a. Colonial Heritage
        - (1) Dutch education
        - (2) At independence, 93% population illiterate
    - b. University Primary Education/Literacy
    - c. Structure of Education
    - d. Role of Higher Education

- e. Observations
  - (1). All students wear uniforms
  - (2). School day is 7 am to 12:30 pm

7. **INDUSTRIAL AND AGRICULTURAL ECONOMIES**

General Economic Development Issues

- a. Rates of Growth
- b. Major Economic Sector Development

Agricultural and Extractive Industries

- a. Oil and Gas
- b. Agriculture, rice, coffee, tea, palm oil, spices
- c. Timber and mining

Industry and Finance

- a. Structure of Manufacturing Sector
- b. Banking and Finance

Foreign Trade and Investment, and Regional Economies

- a. Imports/Exports
- b. Multinational Investment
- c. Regional Ties

Informal Economy, and Labor Force and Income Distribution Issues

Standard of Living/Quality of Life

- (1) Wage rates. Minimum wage varies by city/rural area. In biggest city = $1.85/day.
- (2) Cost of living
- (3) Working conditions, child labor
- (4) Unions
- (5) Overstaffing
- (6) Security Guards

Handicraft Industries: Batik, Woodcarving, Weaving

8. **RELIGION**

- 1. Historical Development
- 2. Demographics of affiliation
- 3. Government and religion
- 4. Religion in daily life

9. **ETHNIC GROUPS**

- 1. Ethnic minorities
  - (a) 360 ethnic groups
  - (b) Javanese dominance
- 2. Special status of the Chinese

10. **CULTURE AND SOCIAL RELATIONS**

- a. Bahasa Indonesian

  (1) 538 local languages
  (2) New national language
b. View of world and interpersonal relations
  (1) Friendly, rarely hear harsh word, smile a lot

  (2) Inner balance, "face," maintain relations
c. Dance, music, and theater: integral cultural communication
d. Role of Women
  (1) Government
  (2) Wives' organizations
  (3) Nationalist heroine: R.A. Kartini
  (4) Blocked opportunities for professional women

MISC. OBSERVATIONS OF DAILY LIFE

1. Driving
   a. Drive on right side
   b. Kilometers - seat belts/emission devices
   c. Use horn to pass, if someone walking/riding bike on side
   d. Pass everywhere, many run red lights, few stop lights or signs
   e. Lots of motorcycles, jeeps, vans (90% Japanese), many buses. No semi-trailer trucks. only about 20% regular passenger cars
   f. Few gas stations/all government run/no self-serve
   g. People come up to sell things (magazines, newspapers, toys) to stopped traffic at stop lights
   h Roads usually paved but narrow, only highways are toll roads
   i. Few parking lots no parking meters,
      a. people park on side of street/double park
      b. parking lots and some street parking
      c. "Parking attendants" (some uniform, most just guys) point where to park, whistle to stop traffic so someone can pull in, get tips (100-200). Pay for street parking that way!
2. Beggars
   a. Some beggars on street (or in gutter)
   b. Beggars tend to be women with children, old women, sick or disabled men, children (8-10 yrs)
   c. People beg at stop lights, walk though stopped traffic
3. Sidewalks high/gutters deep - drainage systems everywhere
4. On Java dogs are very rare, in Bali strays are everywhere
5. Shopping process
6. Street stalls, Restaurants
7. Java Religion: Call to prayer, dress
8. Bali Religion: Many gods, temples all over, offering plates & incense
9. Dress Standards/Traditional clothes.

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Richard L. Smith
Ferrum College, VA

1. Course Title and Catalog Description

History 374 Southeast Asia

This course is a survey of the region currently comprising the nations of Indonesia, Malaysia, Philippines, Singapore, Vietnam, Laos, Thailand, Cambodia, and Myannar (Burma). Major topics include Indianization, colonialism, nationalism, Communism, and the modernization process.

2. Course Objectives and Detailed Description Including Topics

The course objective is to familiarize students with the history, culture, and geography of Southeast Asia. The course will conclude with an in-depth look at the process of development in one sample nation, Indonesia.

The course will cover the following topics:

Week No.

1. Geography, Ethnography, and Prehistory

2. The Process of Indianization
   Origins: Trade Routes
   Role of Buddhism and Hinduism
   Early Indianized States:
   Funan
   Champa
   Chenla

3. Rise and Decline of Insular Indianized States
   Srivijaya (Sumatra)
   Kingdoms of Java

4. Rise and Decline of Mainland Indianized States
   Ankor
   Pagan
   Thai Kingdoms and Siam

5. Other Influences
   Chinese Influence and the Emergence of Vietnam
   Islamic Influence in the Malay Peninsula and Indonesia

6. Early Colonial Intrusion - Part I
   Portuguese in Indonesia
   Spanish in the Philippines

7. Early Colonial Intrusion - Part II
   Dutch in Indonesia

8. Modern Imperialism - Part I
French in Vietnam, Cambodia, Laos
Thailand and the Price of Independence

9. Modern Imperialism - Part II
British in Burma and Malaya
Dutch Expansion and Consolidation in Indonesia
American Takeover in the Philippines

10. World War II and the Decline of Colonialism

11. Nationalism and Communism
The Vietnamese Experience
The Indonesian Experience

12. The Vietnam War

13. Aftermath of the Vietnam War
War and Genocide in Cambodia
Sino-Vietnamese War

14. Modernization and Development, the Indonesian Example: Political and Economic Aspects
New Order Era and Pancasila
Industrialization and Food Self-Sufficiency

15. Modernization and Development, the Indonesian Example: Social Aspects
Role of Education
Social Mobility
Role of Women and the Impact of Family Planning

3. Course Justification

The justification for this course in terms of the divisional program relates to an expansion the history department has decided to undertake in its Asian history offerings. Previously these offerings included History 373, History of the Indian Subcontinent, and History 370, History of East Asia. History 373 will remain as is but History 370 will be split into separate courses, History 371, History of China, and History 372, History of Japan (Korea will be included here). History 370 was originally designed to provide an adequate background for International Studies majors. However, there has been a considerable expansion in the number of history majors since the inauguration of that program, and for them History 370 does not provide the in-depth study necessary. With the department offering India, China, and Japan, this leaves only one major area of human habitation not covered, Southeast Asia (note that Western Asia is covered under the Middle East offering and Siberia under the History of Russia offering). With the inclusion of a course in Southeast Asia, the department will be able to offer students a course in Asian history each semester (note that 300-400 level history courses are offered every fourth semester with few exceptions).

Except for a brief flurry in the early 1970's resulting from the Vietnam War, Southeast Asian history has long been neglected in most college curriculums. This region contains the fifth largest nation in the world in population, Indonesia, which is also the largest Muslim nation in the world. The city-state of Singapore is currently the most active port in the world, recently surpassing Hong Kong and Rotterdam. Lying between the Indian and Pacific Oceans, Southeast Asia's strategic importance is immense. This region contains a storehouse of natural and human resources, and several of its countries enjoy among the highest economic growth rates in the world. Finally, this region was the scene of America's most tragic war, an event that is quickly slipping into oblivion among current college students.

4. Expected Frequency

Every fall semester in even numbered years beginning 1992.

5. Expected Enrollment and Intended Audience

Fifteen to twenty-five students, mostly history and international studies majors and minors; other students interested in the Vietnam War or in the process of Third World Development; Asian and Asian-American students.

6. Resources

The library offerings are not as bad as might be feared but an effort will be made this year to bring the collection above the level of adequacy. Currently, there are about four times more books on the Vietnam War alone than on all the rest of Southeast Asian history combined.

Humanities 253 Honors
Steve Wallace
Fall Semester (911)

Group project assignment sheet.

The semester the class will be constituted as a committee of nine and then will do a research project on Indonesia using, ther Nine Level Methodology as a guide. Each student will select as their primary responsibility one of the nine levels of the Nine Level Methodology and begin to prepare a bibliography for their particular area, building on the bibliography provided by the instructor. The group will then collate their materials to produce an oral presentation and a paper that will be printed and given to all the members of the class.

Curriculum Development Project for Fulbright-Hays Summer Seminar

Nine Level Analysis:

A nine level analysis is a methodology that enables a student to analyze a culture, nation-state or states and civilizations. It is inter-disciplinary and reflects the concepts of institutional dependence and inter-dependence. To that end this methodology can also be utilized for comparative studies.

Components-

A. Geography
    1. Location
    2. Topography
    3. Natural Resources

B. History
    1. Ancient
    2. Modern
    3. Contemporary

C. Military
    1. Predominant branches of military
    2. traditional role of military
    3. non-traditional role

D. Political
    1. Theories/ideologies
        -raison d'etre
    2. government structure
    3. sources of authority

E. Social
    1. Structure of society
        a. origins
        b. rationale
    2. Levels of mobility
    3. Status of women
    4. Education
    5. Population

F. Economy
    1. Structure, eg. agrarian or industrial
    2. Level of development
    3. Primary products
    4. Major exports
    5. Major imports
    6. Balance of trade
    7. Rate of development
    8. Infrastructure

G. Religion
    1. Predominant belief(s)
        a. principal doctrines
        b. world view
        c. influence on secular insititutions

H. Artistic-Intellectual-Scientific
    1. Traditional forms
        a. painting
        b. architecture
        c. sculpture
        d. music
        e. literature
        f. drama
    2. Contemporary forms
        a. movies
        b. television
    3. Technological development

Nine Level Analyses are inter-disciplinary and in a comparative context should be both cross-cultural and multi-cultural. The following elements of the nine levels can be utilized in what Alvin Toffler calls a "weave analysis". That is the following levels, although arranged in linear fashion, should not obscure the interrelationships that exist between them.

Readings:

Seymour Fersh, Asia teaching about/learning from, (Teacher College Press, 1978), Chapters 1 and 2.

Indonesia: A Country Study. U.S. Government, 1983.

Leslie Palmer, The Story of Indonesia. Harper and Row. 1959

M. Palmer, L. Stern and C. Gaile, The Interdisciplinary Study of Politics, (Harper and Row, 1974), Chapter 1.

A. Geography: Needless to say geography serves as an important factor. Topographical considerations impact economically, politically linguistically, culturally, etc..

Reading:

Randall C. Anderson, "Geography as a Behavioral Study in the Social Sciences", Social Education, February, 1986.

B. History: It is important to have an awareness of historical considerations as they manifest in contemporary activity.
   1. traditional history
   2. modern historiography
   3. contemporary history

Readings:

Phillipe Braillard, "The Social Sciences and the Study of International Relations", International Social Sciences Journal, (Vol. 36, 4) 1984.

D.G.E. Hall, A History of South-East Asia, (St. Martin's , 1985).

John K. Fairbank, Edwin O. Reischauer and Albert M. Craig, East Asia The Modern Transformation, (Houghton Mifflin, 1965), Chapters 1,6 and 9.

C. Military: The military plays a significant role in most if not all Third World nations. The military can be either a source of stability or instability.
   1. predominant branches of military
   2. traditional role of military
   3. influences on other sectors of society

Reading:

William Hardy McNeill, The Pursuit of Power: Technology, Armed Force and Society Since AD 1000., (Univ. of Chicago, 1982).

D. Politics: When analyzing a nation from a political perspective, the following elements should be addressed:
  1. predominant theories/ideologies
     -raison d'etre of the nation-state
  2. systems analysis: involves the interrelationship of the following concepts:
     a. authority
     b. structure or regimes: What is the predominant structure of government? One or multi-party system? What are the avenues to political success?
     c. power:
        1.) influence
        2.) leadership
     d. communications

Readings:

Alan P. Grimes, "The Ideological Orientation", Edward L. Pinnoy, ed., Comparative Politics and Political Theory, (Univ. of North Carolina, 1966). Pp. 29-43

McDonald Hamish, Suharto's Indonesia, (Fontana Books, 1981)

J.D. Legge, Sukarno: A Political Biography, (Allen and Unwin, Ltd, 1972).

Lucian W. Pye, "Introduction to Political Culture and Political Development"; Lucian W. Pye and Sydney Verba, ed., Political Culture and Political Development, (Princeton Univ., 1965). Pp. 3-26

E. Sociology
  1. mobility: Is there social mobility? What are the primary factors that facilitate the process?
  2. status of women
     a. traditional
     b. contemporary
  3. education: What institutions are integral components of a viable educational system? Church? State?

  4. population or demographic factors
     a. rate of growth
     b. median age
     c. rural/urban population ratio
     d. ethnic makeup

Readings:

"The Changing Role of Women with Special Emphasis on their Economic Role": Country Report of Indonesia, (Indonesian Government, 1989).
Charles A. Coppel, Indonesian Chinese in Crisis, (Oxford Univ., 1983).

Peter Farb, Humankind, (Bantam, 1980). Chapters 5, 7, 8, 9, and 18.

F. Economics:
  1. structure
    a. agrarian
    b. industrial
  2. level of development
  3. primary products
  4. role of international trade
    a. imports
    b. exports
    c. major trading partners

C. Michael Aho and Jonathon David Aronson, Trade Talks, (Council on Foreign Relations, 1985).

G. Religion: What is predominant belief?
  1. traditional
    a. principal doctrines
    b. world view
  2. contemporary status
    -What kind of influences on other institutions?

Readings;

The Long Search: Student's Guide, (Miami-Dade, 1974).

Clifford Geetz, The Religion of Java, (Univ. of Chicago, 1976).

Rita Smith Kipp and Susan Rogers, Indonesian Religions in Transition, (The Univ. of Arizona, 1987).

H. Cultural/Scientific/Philosophical/Intellectual: This is a real humanities grab bag. The emphasis would be on the role that the arts and sciences play in the transmission of ideology, societal values and symbols of national and ethnic identity.
  1. Art
    a. traditional forms
      1.) painting
      2.) architecture
      3.) puppetry
      4.) dance
      5.) music
      6.) literature
    b. contemporary forms
      1.) movies
      2.) television
  2. Science and technology

Readings:
Anthology of Modern Indonesian Poetry, Burton Raffel, ed., (Univ. of California, 1964).

Tibor Bodrogi, Arts of Indonesia, (Academy editions, 1973).

William Fleming, Arts and Ideas, (Holt, Riehart, Winston, 1991).
Chapter 1

Randall A. Wulff
Clark College, WA

SYLLABUS FOR AREA STUDIES OF INDONESIA

8:00A.M.-8:30A.M. Greet students in Bahasa Indonesia and teach them to say the following: 'Selmat Pagi''Siapa nama saudara?', Nama saya____', 'Apa Kabar?', 'Biak'. Also discuss the need and implications of learning 'some' foreign language phrases.

8:30-9:00 Give an overview of the syllabus and discuss student and instructor expectations. Adjust the syllabus as necessary.

9:00-9:45 Break into two groups and brainstorm these two questions (1.) What facts do you know regarding Indonesia and/or What experiences have you had regarding Indonesia? (2.) Why is it important that we as teachers learn and teach about developing countries? Have a recorder record and present each group's findings to the class.

9:45-10:30 Use the area studies handout and give an overview of Indonesia. Use 30-35 slides taken in Indonesia. Show the video 'Asian Insight: Indonesia' and discuss with the class.

10:30-10:45 Break (Share some Indonesian snacks)

10:45-11:30 Do a lecture and slide presentation on Borobudur and cover the handout provided by Dr. Haryono in his guided tour of the site.

11:30-12:00 Review and display all the resources and artifacts brought back from Indonesia. Make reference to materials available in the local libraries and other publishers.

12:00-1:00 Lunch

1:00-2:00 Explain the project the participants will do for the class and allow them time to preview the available resources. Students will meet briefly with the instructor to discuss their projects/lesson plans before they set to work.

2:00-3:30 Students use the materials to complete their project in class and hand in a final copy citing resources to support the work.

3:30-3:45 Break

3:45-4:45 Teachers present their projects to the group for further discussion and improvement.

4:45-5:00 Evaluation of the course and closing comments.

AREA STUDIES COVERAGE FOR INDONESIA

Section I. Factual Background Information

A. History

Symbolism of Indonesian Flag; National Anthem; National Flower

Origins of the Indonesians

Prehistoric Period

Early Empires

Influence of China

Influence of India

The Portugese Influence

Domination by the Netherlands

Modern Period

B. Human and Natural Resources and Facilities

Geography; Topography

Climate; Seasons

Flora and Fauna

Natural Resources

Population/Major Ethnic Groups

Communication Systems

Media

Transportation

C. Family and Social Structure

Kinship Groups

Extended Family Systems

Roles of Family Members

Social Classes

Servants

Ancestor Worship

Rural Life vs. City Life

D. **Religion, Philosophy and Beliefs**

Pre-Hindu Period

Hindu Period

Buddhism

Islam

Christianity in Indonesia

E. **Education**

Traditional (Islamic) Educational Concepts

Responsibilities of School; Responsibilities of Home

Indonesian School System (Various Levels)

- Higher Education
- Education and Business Partnerships

F. **Fine Arts and Cultural Achievements**

Painting

Sculpture

" Minor Arts " (e.g. Ceramics, Lacquerware, Furniture)

Crafts (Folk Arts)

Architecture

Music (including Folk Music and Traditional Musical Instruments)

Dance

Drama and Masked Drama

Literature

Puppet Theater

G. **Bahasa Indonesia Language**

Origin and Links

Characteristics

Alphabet

H. **Economics and Industry**

- Principal Industry
- Export/Import
- Foreign Import
- Foreign Investment
- Rural Industries
- Government Monopolies
- Modernization
- Traditions Maintained in Rural Indonesia
- Effects of Modernization ("Westernization") in Large Urban Areas
- Agriculture
- Fishing
- Local Market Systems

I. **Politics and Government**

- Java
- Other Major Areas outside of Java
- Student Demonstrations/Movements
- Military Coups
- Attitude re: Communism
- Political Parties
- Government Organization (Central and Local)
- Police System
- U.S. Involvement
- Military Strength

J. **Medicine**

- Folk Practices
- Western Medicine

K. Sports and Games

- Native Sports
- Modern Worl Sports
- Traditional Games

Section II. Profile Information, Indonesian Personality Traits, Attitudes, Behavioral Characteristics, Value Systems, and Traditional Thought Patterns

A. People Oriented Vs. Material Oriented

- Sincerity
- Attitudes re: Age
- Attitudes re: Superiors
  - "Assumed Humility"
  - Social Connotations of the Language
- Ways of Expressing Emotions
- Village Attitudes

B. Relationships Between Parties

- With Parents
- With Peers
- Husband and Wife
- Boy and Girl Relationships
- Teacher and Students
- Employer and Employee
- Householder and Servant
- Influence of Islam
- Importance of Ceremony
- Indirect Communication

- Ignoring Unpleasant Things/Need for Harmony
- Introductions
- Importance of Proper Posture/Body Language Issues

C. **In-Group Affiliations**

- Indonesian Society a Collection of Groups
- Group Allegiance
- Use of Names
- Generosity and Sharing
- Ideas of Ownership and Property (including Borrowing)
- Privacy

D. **Attitudes Toward the Out-groups**

- Attitudes Toward the Unfortunate
- Attitudes Toward Thieves, Beggars, and Criminals
- Attitudes re: Wealth and the Wealthy
- Attitudes Toward Women
- Attitudes Toward Children
- Traditional Stereotypes of Provincial Characteristics
- Attitudes Toward Foreigners
- Attitudes Toward Public Service
- Attitudes Toward Race

E. **Attitudinal Concepts**

- Effects of Islam
- Active vs. Passive
- Concepts of Space
- Concepts of Time (and Punctuality)
- Patience
- Reverence for the Past

Cyclical Sequence Rather than Progressive

Attitudes Toward Material and Spiritual concerns

Attitudes Toward Scholars and Education

Attitudes Toward Labor

Attitudes Toward Individuality

Attitudes Toward Independence

F. **Paths to Success (How to Get Ahead)**

Requests for Favors

Dependence on Relatives and In-Group members

Attitudes Toward Help

Giver and Receiver

Use of Gifts Toward Expecting Favors in Return

Ways of Receiving Gifts

Contracts and Loans

Bribery and Graft

G. **Enduring Hardships, Sadness, and Suffering**

Ability to Adjust to Present Situation

Strong Support from In-Group Members

Attitudes re: Hunger

Attitudes re: Fate

H. **Indonesian Sense of Humor**

Often Bawdy

Ability to Make own Entertainment

Laughter Often Used to Cover Embarrassment

I. **Attitudes re: Love, Dating, Marriage, Sex**

Wives

Mistresses

Prostitutes

J. Customs, Manners, and Etiquette

Indonesian Names and Titles

Seals cf. Signatures

Meeting Etiquette

Smoking and Drinking Etiquette

Ways of Sitting

Home and Social Contact Between Same Sex

Food

Clothing

Houses

Birthday Customs

Arranged Marriages

Holidays

Lunar Calendar

Oriental Zodiac

Section III. Integration Problems Faced by Foreigners

A. Reactions to Theft, Bribery, and Dishonesty

B. Cleanliness and Sanitation

C. Health Problems

D. Reaction to Strange Smells

E. Difficulties with Adjusting to Food

F. Learning to Share

G. Lack of Privacy